THE INDEPENDENT WHIG.

BEING A

COLLECTION

OF

PAPERS

All written, ſome of them publiſhed,

During the Late

REBELLION.

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NOSCE · TEIPSUM
Ambrose Isted Esq.

TO THE

Earl of S-------, &c. &c.

My Lord,

IF theſe Papers be of any Uſe to the Public, they cannot be unacceptable to a public Spirit. I therefore inſcribe them to your Lordſhip. In writing them, in publiſhing them, in dedicating them, I had, I have, no View but to the Public; no perſonal Purpoſes, no narrow Self-intereſt to ſerve; unleſs it be accounted a ſelfiſh Ambition to aim at ſtanding well in the Eſteem of one, whom all Men eſteem; a Subject of great Rank, great Talents, with ſuitable Zeal and Application. What will not ſuch Parts and ſuch Activity accompliſh? I wiſh your Lordſhip Joy of ſuch fair Beginnings:

ginnings: I wiſh the Public Joy of your Lordſhip. May your Time and Abilities be ever employed, as they are now employed, for the Benefit of your Country!

If in ſo many Occupations, and under ſo much Fatigue, your Lordſhip has any Leiſure to look into the following Sheets, you will find in *them* a hearty Concern for Truth and Liberty: If you pleaſe to read this ſhort Addreſs, you will find in *it* a ſincere Regard for your Lordſhip.

You will not therefore, I hope, be ſurpriſed to perceive your Patronage requeſted, for theſe Reaſons only, without your Permiſſion, even without your Knowlege, to a Work compoſed by one, who, not having the Honour of your Acquaintance, aſſumes that of publicly ſubſcribing himſelf,

Your Lordship's
Moſt Humble, and
Moſt Obedient Servant,

The Independent Whig.

PREFACE.

THE following Papers were produced, ſeveral of them occaſionally publiſhed, during the late Rebellion. Many more are added upon Subjects very intereſting to all Proteſtant Readers, and all true *Engliſhmen*.

THE late Rebellion, like the former, was nurtured and defended by the ſame impious Poſitions, which had been poiſoning the Minds of Men for near a Century before the Revolution; often revived, and confidently propagated, ſince the Revolution; and at all times peſtilent to Civil Liberty and Human Reaſon, as well as to Religion. Tranſubſtantiation is not a high-

er Inſult upon Chriſtianity and Common Senſe, than are the Doctrines of *Indefeaſible Hereditary Right*, and of unconditional Obedience to the Will of a Royal Madman, impiouſly ſtiled God's Vicegerent, whilſt he is violating all the Laws of God, and defacing God's Works. To warrant, by God's Word, ſuch godleſs Flattery and Outrages, was obvious Blaſphemy, as it was in the Flatterers to call themſelves God's Miniſters, or to throw God's Judgments, as they generally did, at all rational and godly Gainſayers. Nor can there be a more manifeſt Engine of ſpiritual Mountebankry, in the whole Trade of ſpiritual Mountebanks, than to monopolize the Terrors of the Lord, and to inflict his Wrath where-ever they point their Spleen. It is the common Track of all Impoſtors, as well as of all Enthuſiaſts; the common Theme and Policy of all who claim implicit Belief; the Creed of all implicit Believers. It is indeed the ſure Art and Myſtery of governing and pillaging Mankind. When Men are thoroughly intoxicated and terrified, they are not only eaſily enſlaved, but rejoice in their Slavery. Such complete Slaves are thenceforward the ready Inſtruments of univerſal Slavery, zealous

ous to ſubdue, to afflict, and to damn all that are Free and Rational.

THE beſt Minds, when deluded, are capable of doing the greateſt Miſchief. In the Work of Perſecution (the moſt impious and moſt aggravated Wickedneſs under the Sun) Men of Conſcience are often the keeneſt Deſtroyers of Men of Conſcience: The beſt Men then murder the beſt; contrary to their Meaning, and at their own Peril. They think themſelves the only true Servants of the Living God, in deſtroying his only true Servants. They are thus blindly led by Impoſtors to defy Almighty God out of Zeal for him, and to undo and kill their Brethren out of pure Love to them. Who will ſerve *Satan* lukewarmly, when by it he concludes that he is ſerving God?

ALL ſincere Perſecutors are Madmen. Their Fury is bent againſt Conſcience, becauſe Conſcience condemns their Fury. Whatever Cauſe, or *Cant*, is recommended by holy Men, will by holy Dupes be eſteemed Holy: And then 'tis glorious to fight for it; it is Martyrdom to die for it. Can there be a greater Impoſtor than the Pope? Yet all good Catholics are Champions unto Death for him.

IF in *England*, and in our *Engliſh* Schools, we could ſuppoſe a Spirit ſo incredibly wicked to reign, that our Youth were taught to be Jacobites there, or, coming thither Jacobites, they were rather further hardened than untaught; that in Places of Learning they were improved in Ignorance; poiſoned with impious Principles, by thoſe who taught Religion; and animated to Rebellion and Perjury, by ſuch as were largely encouraged, and nobly endowed, to propagate Peace and Loyalty; would it not look as if we were threatened with Perdition as a Nation; and that an utter Diſſolution of Society muſt follow ſuch an utter Diſſolution of Religion and Morals? Would it ſound credible, that ſuch ſhocking Profligacy ſhould be ſtiled Religion, ſuch godleſs Profligates the Miniſters of God? That ſuch profane Falſhoods ſhould be derived from the Goſpel of Truth; ſuch helliſh Frauds from the Simplicity of God's Word; ſuch unexampled Cruelty from the Meekneſs of Chriſtianity; and ſuch endleſs *Darkneſs* and Difficulty be found in the *revealed* Will of God, by Men who profeſs themſelves called by the Holy Ghoſt to clear and explain it?

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AN Univerſity is an Aſſociation of Schools and Schoolmaſters: Can any thing be more prepoſterous and daring, than for ſuch Men, Tutors of Boys, Teachers of Words, and dry Science, Men generally aukward and unpractiſed in the World, to ſet up for governing the World? *Laud* was a bigotted Prieſt, raiſed by a bigotted Prince above himſelf, and unnaturally aided by him to ſet the Mitre above the Crown, in Return for his ſetting the Crown above the Law. The Clergy in his time, by his Craft and Aſſiſtance, ſtrove to engroſs all Civil Employments. When Dr. *Juxon* was made Lord Treaſurer; upon this ſtrange Promotion, Mr. *Garrard* tells Lord *Wentworth*, Lord Deputy of *Ireland*, "That the Clergy were ſo elated, "on joining the white Sleeves to the white "Staff, that they were ſure of more eccleſiaſtical Miniſters of State; Biſhop *Wren* "to be Secretary of State, Biſhop *Bancroft* Chancellor of the Exchequer; and "the Maſter of the Rolls was propoſed to "be ſupplied out of the Clergy." Mr. *Garrard* further obſerves to Lord *Wentworth*, "That they were grown ſo fooliſh "at *Oxford*, as to have a Queſtion propoſed there about *the Legality of Ship-*

" *Money*; and another Queſtion about *the* " *Tumults in* Scotland, *whether the new* " *Church Service there was a juſt Cauſe of* " *Scandal.*" This was ſetting up for Umpire between King and People, or rather over both, and for ſupreme Legiſlators *.

In Conſequence of this Phrenſy, every Pariſh Prieſt was a Limb and Mouthsman of the Legiſlature, or rather a Champion againſt Law itſelf. *Harriſon*, Parſon of *Creek* in *Northamptonſhire*, under this Poſſeſſion, appeared at the Bar of the Common Pleas, and boldly arraigned Judge *Hutton*, then ſitting there, *as guilty of High Treaſon, for giving his Opinion againſt Ship-Money.* This mad Prieſt, when committed for this Outrage, juſtified what he had done, " as done in Defence of the King's ſu- " preme Power, ſuch as he aſſerted was

* In the latter End of Queen *Anne*'s Time, when the Jacobite Prieſts were raging with the Fanaticiſm of Divine Right in Popiſh Princes, and the like impious Cant of Faction, a Gentleman of Diſtinction recommended a young Clergyman to Archbiſhop *Tenniſon* for a ſmall Preferment; and was ſurpriſed to hear his Grace aſk, with an earneſt Look, *Whether the young Man had not got the Plague?* The old Primate quickly explained himſelf, by adding; " He has ſome " of the Tokens upon him; he comes from *O*— *d.*"

" held

held by all *Orthodox Divines* (ſpecial Judges!) to be inherent in the King, who had Power to tax his Subjects in whatever Sums he thought fit—That all Statutes were but Acts of Favour from the King, ſuch as he might break or recal at his Pleaſure." The ſame impious Phrenſy then poſſeſſed the Body of the Clergy, or was more impiouſly counterfeited by them: For they, at the ſame time, maintained a Tenet directly contradictory; namely, "That the Clergy had "a Power independent upon the Crown." —They were obliged to the *Revolution*, and the *Hanover Succeſſion*, for reſtoring the Conſtitution, Chriſtianity, and common Senſe.

Of the ſame impious Tendency was their implacable Rage againſt Diſſenters, their Fines, Gaols, and penal Laws:—An abſurd, as well as a godleſs Spirit! They might as rationally have contended for a Uniformity of Faces, Features, and Faſhions, as for a Uniformity of Conſciences; and a Canon for Conformity of Looks and Dreſs would have appeared no incredible Stretch of the then Clerical Policy: Nor would it have proved any unuſual Strain of prieſtly Perſuaſion, to have heard an Orthodox

Prieſt, zealous againſt private Conſcience, cry with Indignation, "Men and Brethren, "why, O ſtubborn and accurſed, change "ye not your Stature and Aſpect, and "conform yourſelves to the Orthodox "Standard of Looks and Size, without "which there is no Salvation!" The Man who has no Conſcience, is qualified to deal rigorouſly with Conſcience: And no Man is fit to be a Perſecutor but an Impoſtor or an Enthuſiaſt.

Dr. *BYFIELD*, a noted Empiric, famous in his Day for haranguing in Coffee-houſes upon Religion, and thence gaining a Croud of Cuſtomers for his *Sal Volatile*, uſed to urge the beſt Argument that ever was offered for Perſecution; "Reaſon, he ſaid, was an impotent Way "of Converſion; ſo was Tenderneſs and "Mercy: Did God Almighty reaſon with "St. *Paul*, when he meant to convert "him, or did he ſpare him? No, ſays the "Doctor; in order effectually to convince "him, *He knock'd him down.*" To make this Reaſoning complete and unanſwerable, the Doctor need only have added, that every Perſecutor has the Power and Wiſdom of God; the only Principle that can ground the Claim of *Infallibility* upon the Claim

of

of *Spiritual Power* in mortal Man. This is the only conſiſtent Contradiction, or rather Blaſphemy: Any Poſition ſhort of this is Impudence and Jargon. It is an Indication of being real Papiſts, yet renouncing Popery.

FATHER *Francis Macedo*, a *Portugueſe* Jeſuit, famous for Fecundity of Brain and Books, compoſed a Volume in Praiſe of the Inquiſition; and in it diſcovers God to have been the *firſt* Inquiſitor. Under that Character he repreſents the Almighty ſitting upon *Adam* and *Eve*, in Paradiſe; next upon *Cain*, out of Paradiſe; afterwards upon the Founders of the Tower of *Babel*. The diſcerning Father finds St. *Peter* to have been an Inquiſitor in the New Teſtament, exerciſing Inquiſitorial Vengeance upon *Ananias* and *Sapphira*. He maintains that St. *Peter* tranſmitted this Power to the Popes, and they to St. *Dominic*. So daringly do ſelfiſh or crazy Divines find ſacred Warrant for Rogueries and for Iniquity, too flagrant and barbarous to come from any Spirit but their own, or that of *Moloch*. As conſiſtent, and not more impious, was the Reaſoning of the Thief under Sentence of Death, when he told the Ordinary, that God was the Fa-

ther of Felony; for he had taught the *Jews* to rob the *Egyptians*.

HELL is the laſt Inquiſition of Popery, its laſt and eternal Penalty for any Offence againſt the Church: Nor does that Church know a more heinous Offence than *Reaſon and Conſcience*, except *Property and Power* in the Hands of the *Laity*. As Hell is her Inquiſition to come, ſhe exerciſes a temporary Hell in her preſent Judgments and Tyranny: And for the greater Reinforcement and Terror, the Judgments of God are boldly uſurped, and confidently applied: — The uſual Policy of all pious Craftſmen, as well as of thoſe of *Rome!*

HERE in *England*, in ſome former Reigns, when Paſſive Obedience was the courtly Flattery of pious Sycophants, when Self-defence was Rebellion, and Truth was Treaſon, Divine Judgments were denounced againſt all who contradicted the Blaſphemers Strains in Faſhion. Did a lawleſs Sentence paſs by a corrupt Tribunal upon a worthy Man, obnoxious to the Court? It was a Judgment upon him, for having maintained Law againſt arbitrary Will, and preferred equal and manly Liberty to beaſtly Vaſſalage. The Verdict of a packed Jury, the Breath of a ſervile Lawyer, the Diſpleaſure

of an angry Tyrant, were all the Heralds of Wrath Divine; and the God of Mercy was repreſented as afflicting and cruſhing his beſt Servants. Every Patriot was a Republican; all Republicans were Rebels; all Rebels were damned. Conſcientious Men were Fanatics: Rational Inquirers were Freethinkers: Both Sorts were out of the Pale of the modiſh Orthodoxy, and therefore in the Clutches of *Satan*. For the moſt trifling Pleaſure and Humours of ſuch Divines, the Divine Judgments were ſeen inflicted: Men have died before their Time for not making Bows at Church, and broken their Legs in a Froſt, or loſt their Eyes by an Inflammation, or their Children in the Small Pox, or their Lands in a Law-ſuit, or their Cattle in the Murrain, or a Ditch; all for obſtinately refuſing to perceive Sanctity in a Garment, though worn by a Prieſt; or in a Table, though placed at the moſt religious End of the Church; or in Forms and Repetitions, however eſtabliſhed by human Laws, and declared to be *decent* and *edifying* by *learned* Men, liſted to prove them lawful.

I HAVE largely, I hope clearly, diſcourſed in the following Sheets, of the Raſhneſs and Folly of playing thus wan-

tonly with the Divine Judgments. Let me add here, that the Application of God's Judgments is generally a Contradiction to the Character of his Wiſdom, and Juſtice, and Goodneſs, and indeed of all his Attributes: It is ſurely an Inſult upon all the Reaſon of Man. But Enthuſiaſts conſider themſelves as the only Favourites of God, and his Providence only exerted for them. Pious Impoſtors only attend to the Gratification of their Craft and Paſſions. The Mate of a Ship impiouſly affronted a Catholic Miſſionary on board, by queſtioning the Truth of a Miracle wrought by the Parings of St. *Francis*'s Toe-nails. The Miſſionary threatened the Mate with ſome Divine Vengeance, which ſoon overtook the unbelieving Blaſphemer; for in ſome Weeks after he fell over a Gun, and broke his Shin. The Miſſionary perceived a dreadful Judgment in this ſmall Accident, and glorified St. *Francis*. The holy, hot Fanatic was convinced, that the Almighty was as angry at the Mate as he himſelf himſelf was: The blind Monk thought, that he himſelf only ſaw clearly. But the Jeſuits in *India*, Men of Science, and profeſſed Aſtronomers, were great Knaves, and wilful Impoſtors, when they urged an

Eclipſe

Eclipſe of the Sun as a Miracle wrought in favour of their Miſſion, and a Judgment ſent againſt Gainſayers.

IT was a very curious Judgment which a holy Miniſter of the Kirk ſaw falling upon a Lady in his Pariſh. He had preſſed her to drink a Glaſs of his Raiſin-Wine: She found it ſour, made Faces at it, but drank it, and got the Colic. *The Lord hath viſited her*, quoth his Gravity, *for turning up her Noſe at God's* good *Creature*. So he called his *bad* Vinegar.

THERE is no End of Diſputes and Heats upon Religious Subjects, of great or of ſmall Moment. Every Man's Way of Worſhip is beſt in his own Opinion; and all are, or ſeem, in ſome Sort defenſible. Let every Man enjoy his own. If he be in Earneſt in it, he cannot offend that Divine Being, who, having created us all frail, will make Allowances for human Frailties. The Man who prays from the Heart, ſurely cannot offend him, in whatever indelicate Language he does it. The Man who has ſtudied a politer Phraſe, muſt pleaſe him by ſtudying to pleaſe him: But let him not condemn another, who exerciſes equal Devotion in a ruder Stile.

PLINY the Orator, in his Panegyric upon *Trajan*, has made a juſt Diſtinction upon this Head, ſuch a one as would have done Credit to our ſquabbling Divines, and even cured them of their Squabbling, had they been bleſſed with as much Temper and Diſcernment as this candid Heathen. He mentions it "as worthy of Obſervation, that the Deities themſelves are "not ſo much delighted with elegant "Strains of Speech from thoſe who worſhip them, as with Probity and Devoutneſs." He adds, "That ſuch who frequent their Temples with righteous and "*ſincere* Hearts, are better accepted there, "than they who offer *compoſed Forms.*" *Animadverto etiam Deos ipſos non tam accuratis adorantium Precibus, quam Innocentia et Sanctitate lætari; gratioremque exiſtimari qui Delubris eorum puram caſtamque Mentem, quam qui meditatum Carmen intulerit.*

PLINY ſpeaks the Voice of Reaſon, concerning the Manner of Worſhiping the Divine Being: And ſound Reaſon is always a ſound Rule, the only Rule to know his Will, when he has given us no other. With any Mode of Worſhip compoſed by God, every reaſonable Man will com-

comply. With Forms compoſed by Men, he obliges no Man to comply. Private Conſcience is the ſafeſt Guide. Every Thing is ſinful to thoſe who think it ſinful. No *ſincere* Chriſtian, therefore, can be a *Schiſmatic*: In joining in a Worſhip which his Heart condemns, he condemns himſelf, and God will condemn him. Every Chriſtian is the beſt Judge, what it is that does, or that does not, edify him.

To ſay that Forms are eſſential, is as ridiculous, as it would be uncharitable to ſay, that we cannot be ſaved without them. The Nonjuring Part of the Jacobite Clergy (perhaps the moſt innocent Part of them) maintain a moſt abſurd, antichriſtian, and fanatical Poſition, that without the Form of a Biſhop's Hand, no Man, however pious or learned, can preach the Goſpel, or adminiſter the Ordinances; and that whoever has paſſed through that Form, however ignorant or wicked, is a Miniſter of Chriſt. Neither can this Form be obtained, without an awful Declaration, which I doubt no Man in his Senſes could make, with a ſafe Conſcience, "that in "applying for it he is called by the Holy "Ghoſt."

By what certain Proof can any Man know, that he has this Call? Whoever aſſerts it, is a bold Man: Whoever believes him, is a credulous Man. It has been often the Cant of Hypocrites, often the Cry of Fanatics. Men do not need an extraordinary Call from God, to get a Livelihood, to accumulate Wealth, and to raiſe their Rents. Their Care and Induſtry to ſerve themſelves do not infer an immediate Commiſſion from him. The humble, the charitable Chriſtian makes no ſuch high Claims. Selfiſh, fierce, and ambitious Profeſſors, generally do. Had that hot-headed Zealot, Dr. *Sacheverel*, any Call from Heaven to revile the Government, and rail at Proteſtant Diſſenters? Whoever wants a meek Spirit, cannot have God's Spirit, a Spirit always pure and peaceable. Wrath, and Pride, and Railing, are ſure Marks of an oppoſite Spirit. *By their Fruits you ſhall know them.* If their Hearts be haughty and uncharitable, their Behaviour imperious, their Language paſſionate, or petulant; their Call is manifeſtly not from God, but from their own ungodly Paſſions.

It wants little Diſcernment to conclude, that any Man, manifeſtly addicted to this World,

World, came not from that above, and that he cannot be a proper Inſtrument for carrying other Men thither. He who is bitter and peeviſh towards Men, and treats any Man with Rancour or Indecency, is only the Herald of his own Wrath and Ill-manners, and can never be an Advocate for Truth or Religion: It is baſe enough to vent his Spite, and diſplay his ſavage Breeding; and 'tis fooliſh enough to think, by doing ſo, to ſerve or entertain Mankind: But it is downright Aſſurance or Crazineſs, to warrant his Brutality and Spleen with the unnatural Pretence of God's Glory, or the Love of Truth. When I ſee Abuſe, Ill-nature, and Inſolence, in the Writings of a Divine, I conſider him as a Layman ſpoiled, and pity any Cauſe in ſuch Hands. Saucy Language and Invective are not apt to convince: They prove nothing but an angry Spirit, and an ill-bred Man. Railing for Truth and Religion is a backward Way of propagating either. What would a ſenſible Pagan ſay of ſuch fierce Writers, but that they were pious Waſps; not Preachers, but *Scolders* of the Word? Surely Good-nature (to ſay nothing of Good-breeding) is inſeparable from Chriſtianity; nor can that be Religion, which

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wants Meekneſs and Humanity. But as Superſtition is a Subſtitute for Religion and Virtue, and eaſily practiſed by the moſt vitious; Scurrility and Wrath paſs with Enthuſiaſts for Zeal; and they aſſume a high Character, whilſt they act a mean Part in a vulgar Strain.

As to the Doctrines combated in the following Papers, the Doctrines of Popery, or thoſe taken from Popery, and tending to ſupport it, I think it of infinite Concern to Society to have them clearly diſplayed and expoſed; ſince they ſtrike at the very Being, at leaſt at the Well-being, of Society. They manifeſtly debauch weak Heads, and inflame weak Minds. They are the Pillars and Prompters of Superſtition. What Friend, Follower, or Well-wiſher, would the Pope, or King *James*, or the Deſcendants of King *James*, have found in theſe Kingdoms, but for the Prevalence and Poiſon of ſuch Doctrines, the Cant of *Infallibility*, and of *Indefeaſible Hereditary Right*, and other ſuch factious, ſenſeleſs By-words of Superſtition and Party?

I HOPE I have demonſtrated, how repugnant to Religion, to Liberty and Property; indeed, how frightful to *Britons*, and all Rational Men, the Pretenſions of King

King *James* and of Popery are; Pretenſions evidently founded upon Impiety, Fraud, and endleſs Contradictions. Can there be higher Nonſenſe, or a ſtronger Doctrine of Impiety and Immorality, than that any Man has any Right to violate a Truſt; nay, that ſuch Right is Hereditary and Unalienable? It might be maintained, and maintained with higher Conſiſtency, that if the Arch-fiend were mortal, and had Deſcendants, he and they would be intitled to Hereditary, Satanic Miſrule in the Kingdom of Darkneſs. He is originally from Heaven, and juſtly baniſhed elſewhere: He and his Fellow-fiends, ever raging againſt the Divine Being, for their juſt Expulſion and Torment, are ſaid to be inceſſantly plotting and ſtriving for Re-admiſſion, and conſequently for overturning all the Laws and Government of Heaven. Were any of the Inhabitants there, inſenſible and unworthy of their happy Lot, diſpoſed to join in the horrid Treaſon, would they not merit the ſame Vengeance?

THE moſt promiſing Method of making People Jacobites, is to make them Papiſts; and then no Nonſenſe can ſhock them. It will be then ſafe, nay, acceptable, to tell them, that King *James* is a ruling

ruling Hierarch above, complimented with a larger Dominion in the Sky, than what he loſt below it. Nor would ſuch a Poſition be more abſurd and incredible than what Pope *Leo* (diſtinguiſhed and worſhiped in the *Roman* Church, by the Title of *Saint Leo*) has aſſerted; namely, that God *has taken St.* PETER *into the* FELLOWSHIP *of the* INDIVISIBLE *Trinity*. Neither is this Blaſphemy and Impoſſibility more glaring than thoſe of Tranſubſtantiation, of the Pope's Infallibility, *&c. &c. &c.*

IF King *James* had Numbers adhering to his Cauſe, the Thing is not ſtrange, nor without Example. Faction, and Fraud, and Superſtition, can always do Wonders amongſt the Populace every-where: The Death of *Nero*, that Imperial Butcher, and Monſter in all Beſtiality, though it was a Bleſſing to the *Roman* Empire, and a Relief to Mankind, was lamented by the Rabble at *Rome*, and long lamented. Nay, they treated him as a Deity, reared Altars to him, and appointed him Sacrifices and miniſtring Prieſts. Neither was *Nero* a worſe Character than ſeveral of the Popes, and Popiſh Saints. I think King *James* was believed to have worked Miracles when

he was dead: Probably he may, in time, be ſainted. He had many Qualifications for an eminent Popiſh Saint, ſmall Capacity, blind Credulity, Zeal without Knowlege, above all Oaths and Faith to Heretics, devoted to all the Calls of Popery, and to all the Craft of Popiſh Prieſts.

EVERY genuine Papiſt muſt hate every heretical Government, conſequently this Government. Every converted Papiſt is therefore an Enemy to the Government. Diſaffection prompted by Bigotry, and the Craft of Impoſtors, is the moſt dangerous Diſaffection. He muſt be a Traitor at the Peril of his Salvation: What can be a ſtronger Motive? This ſhews the dangerous Tendency, and miſchievous Effect, of ſeparating Religion from Reaſon; as ſuch Separation makes Men Dupes to Deceivers; who, where-ever Reaſon is conſulted, or Religion is interpreted by Reaſon, can never miſlead thoſe who adhere to either.

I BLESS God, no Time was ever known which afforded Reaſon more Scope, or Conſcience more Eaſe, than the preſent Time; a very improper Time, therefore, for the late Adventurer. Had he come in an Age when Gods and Heroes ſprang out of the Earth; when Goddeſſes courted or ſtole

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the Embraces of Men, who, though mortal, were beautiful and ſtrong; and when a jolly *Trojan* could rival *Mars*; had he arrived amongſt a People void of Eyes and Laws, and aſſured them, "That he had "come from afar for their Good; that he "was a near Relation of *Jupiter*, the chief "Ruler of the Skies, who, out of Kind-"neſs to the Nation, had ſent this his "Kinſman to be their King;" he might perhaps have found Admiſſion from a People living in Blindneſs, and prone to Superſtition. But to come recommended by the Pope, the Enemy of our Religion; by *France*, the ſworn Foe to our Liberty and Laws; or to recommend himſelf, as the Grandſon of King *James*; was to frighten, rather than to gain, free and diſcerning Proteſtants, who hated Popery and *France*, had bravely expelled King *James* as a Bigot, and an Oppreſſor, and ſolemnly abjured for ever all his Popiſh Deſcendants.

WONDERFUL is the Force, rather the Enchantment of Party. It finds Crimes in Virtues, when Virtue is againſt Party: It ſees Virtue in Crimes, where Crimes favour Party. At beſt, it leſſens the Horror of the moſt horrible Crimes. What can be more ſo, than unprovoked Diſaf-

fection,

fection, Perjury, and Rebellion? Compared with thoſe, what are Felony and Robbery more than venial Offences? Yet many, who abhor Robbers and Felons, pay great Honour to Traitors, and juſtify Perjury and Treaſon: Whilſt a Perſon forſworn in a private Cauſe, in which one Man ſuffers, is deteſted, a Perſon who takes a falſe Oath to the Community, and is thence an Enemy to every Man in it, is often careſſed, and deemed the more worthy of public Truſt for betraying the Public: Numbers defend the dreadful Treachery: General Practice makes it at leaſt leſs hideous, ſometimes popular. I have heard of famous Communities, where Oaths to the Government were never forgiven, when taken to be kept, but popular when broken as ſoon as taken; and taken in order to be broken. Yet a more harmleſs Character, that of a Knight of the Poſt, was by no means honourable there, unleſs when employed for the Service of Party; and then it was meritorious. What ought, what can, alarm Society more, than ſuch a Spirit? What can be more threatening to Society, than ſuch Practices? What more alarming to Proteſtants, than the Advances of Popery?

WHAT-

WHATEVER favours the Progreſs of Popery, muſt be dreadful to all ſincere, to all thinking Proteſtants. What can be more ſo, than the bold and impious Claim in Prieſts to ſave and to damn; or, indeed, to do any thing, which any Man elſe cannot do, when called or permitted by the Civil Power? This is downright Popery, the very Pith and Vitals of Popery. Whoever aſſerts it, is at beſt an unſound Proteſtant, a Papiſt without the Name, or perhaps the Intention. Apoſtolic Succeſſion is another wild Claim maintained by ſuch viſionary Men, Proteſtants in Name: A Claim to ſucceed the Apoſtles in being very unlike the Apoſtles; not in working Miracles; not in wandering over the World in Poverty, Humility, Diſtreſs, and Danger, to preach the Goſpel where it is not known; but in telling People over and over what they already know; in uttering Words which any Man may utter; in reading Books which any Man may read; in performing Actions which any Man may perform; and in deriving great Revenues, Pride and Pomp from the poor, humble, deſpiſed Apoſtles. Neither is the Crazineſs and Contradiction of ſuch a Claim the worſt Part of it. It is the Broadway to Popery,

and

and is Popery. Without deriving themſelves from *Rome*, they think that they cannot derive themſelves from the Apoſtles. To be thoroughly conſiſtent, they muſt go back to *Rome*. Whoever allows Apoſtolic Succeſſion to the Church of *Rome*, condemns Proteſtants, declares them Schiſmatics, and himſelf to be no Proteſtant.

THIS Claim of Apoſtolic Succeſſion, at beſt wild and falſe, comes with the better Grace from the Church of *Rome*, as that Church pretends to work Miracles: A Power which ſhe proves by aſſerting it, and by curſing all ſuch as deny it. Juſt ſo ſhe proves Tranſubſtantiation, Infallibility, and all her other Nonſenſe, and pious Impoſſibilities. In truth, all her prieſtly Power, all Power over the Soul, except that of rational Conviction, implies Infallibility, and is downright Nonſenſe, or downright Craft. Theſe are the great Props of Popery. What can never be proved, ought never to be believed. What will not bear Examination, ought to be rejected abſolutely, or muſt be ſwallowed implicitly. How can the Heart of Man conſent to what the Mind of Man cannot conceive? *Lay aſide your Reaſon, and be convinced by our Authority*, is a Precept

truly Popiſh: That is, *put out your Eyes, and we will ſhew you rare Sights.* Yet this is the Spirit and Strain of Popery, and of ſuch as embrace its Principles, without adopting or owning its Name. Widely oppoſite is the Principle of genuine Proteſtants; "Nothing to be admitted without "Evidence; no Evidence inconſiſtent "with Reaſon."

But, dropping all further Purſuit of this Subject here, I leave my Readers to their own Reflections upon it, and upon every other Subject handled in the enſuing Papers: In them I hope they will find nothing unworthy of a good Proteſtant, and good Subject.

If amongſt one Sort of Readers I have ſome Enemies, it is my Misfortune, but their Fault. In all my Writings I have treated Religion, not only with Decency but with true Reſpect; as I have Superſtition, Bigotry, and eccleſiaſtical Craft, with Freedom; ſince theſe are the Bane of Reaſon, and conſequently of Religion, which is always perverted and loſt when Reaſon is baniſhed. Where this great Standard of all Things is gone, the Fraud and Intereſt of particular Men become the general Law, and enſure the Bondage of all Men.

Whe

When Men, intereſted in diſguiſing Religion, intereſted in making it ſubſervient to their own Ends and Paſſions, cannot defend their religious Opinions by Reaſon, they will ſacrifice the Reaſon of all Men to their Opinions: And then they need not reaſon, but hang and burn. Power in Things purely ſpiritual, is and muſt be ſpiritual, or rather ſecular Tyranny. Whoever can perſuade others, that what he ſays comes from God, that what he does is warranted by God, ſets himſelf up for God, and becomes in Effect the Object of their Worſhip. From this wild Claim, dreadful and miſ-ſhapen as it is, the *Roman Babel* hath ariſen, with all the bloated, the barbarous and contagious Train of Impoſture and Tyranny; the People blind, chained, and ſtarving; their Maſters gorged and triumphant, and Chriſtianity turned into Cant, Commerce, Juggling and Cruelty: And the ſame Claim would have every where the ſame Effect, to exterminate Religion, and to inſlave Men. It is the great Foundation, as of *Popery*, ſo of *Mahometiſm*, and of all Impoſture, of all ſpiritual Empire.

UPON this Subject, where nothing too ſtrong can be ſaid, I have ſaid no more

than what many of the Clergy have ſaid; no more than what all the Clergy have ſubmitted to, declared, and ſworn. I have written againſt all Clerical Power: They have renounced it upon Oath. Can they be decently offended with me, for juſtifying their Oath, and them for taking it? I have done no more than the ableſt and beſt of their Body, and conſequently the greateſt Ornaments to it, *Chillingworth*, *Tillotſon*, *Whitchcot*, *Burnet*, *Wake*, with many more venerable Fathers, ſome ſtill remaining, have done.

WHOEVER maintains contrary Principles, is not a true Member of this Proteſtant Church, is not a good Subject.

I HAVE dealt freely with Superſtition, which is religious Fear without Ground, and religious Folly without End, an Indignity to the Deity, a Forfeiture of right Reaſon, and an utter Departure from true Religion: None but ſuch as are Slaves to Superſtition, or would gain by Superſtition, can be offended with me, for expoſing ſo odious, ſo groſs, ſo dangerous, an Evil.

I HAVE dealt freely with Bigots, ſour, narrow Men, who would contract the noble diffuſive Spirit of Chriſtianity, would make the Deity delight, as they do, in Peeviſh-

Peeviſhneſs, Grimace and Jargon, in Cant and Sound, in *Sternhold* and *Hopkins*.

I HAVE been free, very free with the Perſecutor, that is, with the *Bigot in Wrath*, and armed to deſtroy: An infernal Inſtrument under a celeſtial Diſguiſe, damning human Souls, butchering human Bodies, yet blaſphemouſly preaching Salvation and Mercy. What a diabolical Groupe of Hypocriſy, Cruelty, and atheiſtical Zeal! Whoever would influence or alter religious Opinions, by Gaols and Fines, or, which is a further Strain of the ſame impious Policy, by Torture and Execution, hath already renounced the Spirit of Chriſtianity, diſowned Conſcience, mocks God, deifies himſelf, and proclaims everlaſting War amongſt Men.

THESE are the three peſtilent Foes which I have chiefly attacked, *Superſtition*, its Child *Bigotry*, and the baneful Iſſue of both, PERSECUTION. Can three more furious, more deſolating Curſes, viſit thoſe who dwell upon the Earth? What Havock they would make, is notorious from what they have made. In being a declared Enemy to theſe, I am but a Champion for Religion, and human Society; and there-

fore a good Subject in Church and State. I have never uſed any Clergyman indecently, much leſs any of them ill; however ſome of them have uſed me. With many of them I live upon good Terms: Nor would I hurt even thoſe, who have ſo little of the Goſpel Spirit as to hurt others for differing from them. I ſincerely regard our religious Eſtabliſhment. Though far from perfect, it is the beſt I know: I truly eſteem all the worthy Members of it; all who have the Temper of Chriſtians, and the Manners of Gentlemen. As to thoſe who diſtinguiſh themſelves by Scurrility and Perjury (if there be any ſuch); Men who pervert the Dignity of Preaching into Scolding; who take Oaths to the Government, and act like Traitors to it; no one who regards God and the Government, can reverence *them*: What good Chriſtian, what loyal Subject can?

To conclude this Head, I ſhall take upon me to aver, That, in whatever I have written of the Church and the Clergy, I have the Bible, Reaſon, the Law of the Land, together with the beſt, and moſt learned, of the Clergy, on my ſide.

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I muſt caution, and aſſure my Readers, that, whatever Aſperity they find in theſe Papers againſt *Popery*, I bear no Ill-will, not the leaſt Diſguſt, to the Perſon of any *Papiſt*, nor would I hurt any *Papiſt* for being ſuch. Some of them are my Friends; I know many worthy, many well-bred, Men amongſt them; and I am ſorry from my Soul, to ſee any of them ſubject to the Witchcraft of their Religion, to the blinding Influence of their Prieſts, and to ſo furious a Faith. I would gladly reconcile them to this free, this mild Government, by beſeeching them to conſider, how differently every *Popiſh* Government uſes *Proteſtants*, from what this Government uſes *Papiſts*; that every Man in every Country thinks *his own* Religion as good as *they* think *theirs:* And then what would be the dreadful, the barbarous and deſolating Conſequence, if every Man were to puniſh every Man for *any* Religion?

I would likewiſe obſerve to my Readers, that, whatever I have ſaid againſt Non-reſidence, I heartily eſteem many Non-reſidents. The thing is ſurely liable to Cenſure and Complaint. But Exceptions may be allowed for Men of ſuperior Me-

rit. In ſuch Merit I always compriſe Moderation, mutual Charity, and univerſal Benevolence; Principles which I perceive with Pleaſure prevailing amongſt the preſent Clergy. The chief amongſt them for Conſcience and Character, deſpiſe the Narrowneſs, the unchriſtian Fierceneſs, and Party Spirit, ſo long and ſo lamentably reigning amongſt their Predeceſſors, perverting and poiſoning moſt Part of the Nation, reviling and perſecuting the other, maintaining Syſtems of Crazineſs and Contradiction, miſtaking Rage and Nonſenſe for Religion, and fathering upon the God of Wiſdom Prieſtly Folly, Fanaticiſm, and Dreams.

I never had any Quarrel to any Clergyman, who had none to Conſcience and the Government; and I deſire to keep Peace with all of them, who keep their Oaths. Even to ſuch as have uſed me ſcurrilouſly, I have made no ſuitable Returns, nor any Return but that of Pity and Silence, with my unfeigned good Wiſhes, that, if they would not condeſcend to the Temper of Chriſtians, they would at leaſt aſpire to the Language and Decency of Gentlemen. Neither do I boaſt of ſuch Forbearance as Matter of Merit. I bleſs God, it is natural

tural to me. I ſhould be very ſorry to be angry at any worthy Man: I ſhould be aſhamed to be angry at a worthleſs and deſpicable Man: Hatred I bear to no Man. Perſonal Diſtaſte is an unmanly, indeed a ſcandalous Motive for writing. I have no Diſguſt to *Papiſts*, but ſhould grieve to ſee *Popery* increaſe. That Men, who call themſelves *Proteſtants*, ſhou'd contribute to that Increaſe, is a melancholy Conſideration: The Fact is too true.

WHOEVER promotes Superſtition, promotes *Popery:* Whoever contends for Power in Prieſts, is an Advocate for the *Papal* Power: Whoever aſſerts, that Preſbyterians (that is, Proteſtants) are worſe than Papiſts, is himſelf no Proteſtant; nay, is directly ſerving the Cauſe of Popery. Yet this has been the Style, and conſtant Cry, of thoſe, who called themſelves the *only true Churchmen*, for more than a Century; and by it they have directly encouraged weak People (and, God knows, in theſe Points moſt People are weak) to embrace Popery. By this falſe Cry they have promoted the Popiſh Cauſe much more ſucceſsfully, than all the ſecret Popiſh Miſſionaries have been able, or ever will be able, to do, by all their mean Converts cheated

cheated or bribed into Popery in Lan
and Corners, chiefly from Stables, Scul
ries, and the Rabble.

PANEGYRICS upon Popery by Pr
teſtant-Divines, have been a common, na
a faſhionable Monſter: Writings agai
Popery by the ſame Hands (for th
Monſter too has ſometimes, nay, ofte
been ſeen) were not ſo monſtrous. A
Epicure, who praiſes Luxury, or an I
dulgence in Meats, Drinks, and Wome
may very conſiſtently blame, and exce
to, particular Diſhes, Liquors, and Ladie
yet be ſtill a thorough Epicure.

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THE INDEPENDENT WHIG.

NUMBER I.

A View of the Romiſh *Church, in her Heads, Theology, Canons, Miracles, and Saints; taken chiefly from her own Writers and Champions.*

I Am well pleaſed with the ſeaſonable public Zeal againſt the double-headed Tyranny with which we are threatened. I therefore here preſent the Public with ſuch a Diſplay of Popery, as may ſerve to rouſe the moſt ſtupid and lukewarm Proteſtants, and undeceive Papiſts, who are kept by their Prieſts from the true Knowege of it.

ACCORDING to the Popiſh Hiſtorians, and ev by the Teſtimony of the beſt and ableſt Pop Writers, no Throne, no Pagan Throne, was ev filled with ſuch Monſters of Immorality as t *Papal* Throne; Monſters moſt deteſtably wick in themſelves, and the conſtant Authors of u verſal Wickedneſs, Impoſture, Deluſion, Oppr ſion, Robbery, Tyranny, Murder, and Maſſac peſtilent Enemies to all good Men, and to wh ever was good in the World.

THESE Popes even bear Teſtimony againſt another: *Stephen* VII. thought his Predece *Formoſus* ſo horrid a Criminal, that he had h pulled out of his Grave, and his Body thrown i the *Tyber*. *Stephen* himſelf was ſtrangled a Criminal equally horrible.

BARONIUS, that great Advocate Popery, to which he often ſacrifices Truth a Hiſtory, declares *Pope Sergius* to have been moſt abominable of Men, living in a Brothel, pa cularly with two celebrated Harlots, Mother a Daughter, who governed the Pope, and the *Ro* Church, and made the moſt of both. By on theſe Harlots he had a Son, who came to be P by the Name of *John* XI.; a Pope who lived Inceſt with his own Mother. Her Name *Marozia*, a Lady of uncommon Fortune, Miſt To two Popes, one of them her Son.

JOH

JOHN XII. profeſſed the Black Art, and paid Divine Worſhip to *Venus* and *Jupiter:* He debauched Ladies on the Steps of the Altar, and was famous for all diabolical Exceſſes. This infernal Father of Chriſtendom was depoſed by a Council ſummoned and ſupported by the Emperor *Otho.* A Depoſition which the ſame keen Churchman *Baronius* is not aſhamed to cenſure as an Act of Preſumption, as paſſing Judgment, upon one whom no Man on Earth had a Right to judge. So that he was accounted a regular and genuine Pope; and if he was, why may not the worſt and moſt accurſed Being be one?

BONIFACE VII. murdered *Benedict* VI. in order to ſucceed him; and they were commonly expelling and butchering one another. ——Cardinal *Benno* mentions one *Gerard Brazet*, who was appointed and paid as *Poiſoner-General* to the *Holy See*, and who poiſoned Seven or Eight Popes, at the Inſtigation of ſuch as wanted to be Popes. Theſe Popes were in Truth ſuch Sons of Perdition, that even *Baronius* owns "the End of the World to have been then "thought at hand, as no Time had produced ſuch "Monſters, and ſo many Scenes of Horror."

THE famous *Hildebrand*, *Gregory* VII. filled all *Germany* with Blood, and Fire, and Famine; and carried every Curſe of human Tyranny, and diabolical Pride, as far as they could go. *Matthew*

Paris, a Papiſt and Eccleſiaſtic, calls *Innoc* III. a Lion in Cruelty, and a Blood-ſucker Avarice. Obſerve, that this was the Pope w oppreſſed and p'undered this poor Nation ſo l and ſo unmercifully, during the miſerable Re of *Henry* III. *Benedict* XII. purchaſed a L of Condition and Beauty from her Family fo much ready Money. She was Siſter to the c brated *Petrarch*. *Lucretia*, Daughter to *A ander* VI. was likewiſe his Miſtreſs, and Miſt to his Son *Cæſar Borgia*, as alſo Wife to ano of his Sons,

——*Pontificis Filia, Sponſa, Nurus.*

INNOCENT VIII. left Sixteen Child I need not ſay, all ſpurious; for no Pope marry. *Leo* X. boaſted "what Treaſure "Church had derived from the Fable of Chri *Paul* III. not only lay with his Daughter, but have her all to himſelf, poiſoned her Husband.

CAN That be the Church of God, which h ſuch Heads? Does it become the Champion that Church to reproach the Reformation as rived from the Lewdneſs of *Harry* VIII.? can the humble and merciful *Jeſus* own ſ polluted, ſuch bloody Succeſſors? Have ſuch nal, ſuch worldly, and ſuch deviliſh Abominatio any thing to do with Religion, or ſpiri

Charac

Characters, but to disgrace and extirpate both?

IF we descend from the Heads of that Church to her great Champions and Supports, the Schoolmen; the Extravagancies and Fooleries of the latter are incredible. They are the Metaphysics of the Heathen Philosopher *Aristotle*, prostituted to maintain the lying Claims of Churchmen: What is incredible, is explained by what is impossible; and what is impossible, is maintained by what is unintelligible: Imposture is founded upon Subtleties; Nonsense defended by Sophistry; Contradiction by Names and Authority; and a monstrous Theology is recommended under barbarous Terms. Here follow a few of the important Points there discussed, "Whether it be possible "for the Deity to become *feminine*? Whether "the Foreskin of our Saviour (cut off in Circumcision) be yet taken in the Eucharist, where "he is supposed to be swallowed Whole? Whether the Body of Christ comes into the Elements of Bread and Wine by the way of "Deduction, or of Re-production; or if his "Body had been made of Flint, how it could "have been crucified?"

THESE are some of the deep Questions amongst their principal Theologians, and are called *Divinity*; as if the further from Common

Senſe, the nearer to Religion; and the more n
the more Orthodox.

THE Catholic Canons are of a Piece w
the Catholic Theology, ſhameleſs, immoral, a
extravagant. It is a Syſtem of Chimeras, extra
ed from the Authority and Writings of old Po
and Doctors; the Dreams and Diſtinctions of
dants, and the Decretals of deſigning Pontiffs,
up againſt the Civil Law, Reaſon and Mora
They aſſert, for inſtance, that *Meum* and *Tu*
and the Aſcertaining of Property, was introdu
by Injuſtice and Violence; and that, accor
to the wiſeſt of all the antient Sages, all Things
common amongſt Friends, eſpecially Wom
That the Crimes and Failings of the Pope ar
excuſable, as the Robberies committed by
Hebrews upon the *Egyptians*. By the ſame
cleſiaſtical Laws, and for the ſake of Eccleſiaſti
Men, Lewdneſs and Adultery are treated ra
as Levities than Crimes, and ſtiled lucky Adv
tures, *Leve peccatum, & quod Galli voc*
BONAM FORTUNAM, Gallantries.

THE Miracles of *Rome* are ſo numerous a
impudent, ſo ridiculous, and ſo impoſſible, t
Proteſtants, as well as ſenſible *Turks* and *Heath*
would think them invented to diſgrace the *Rom*
Church, did not the *Roman Church* avow and
firm them; none of them performed before H
retics, who only want them, but only before C
tholi

tholics, who want them not; never worked in Public to render them uncontested, but in Corners and Chapels, as if on purpose to raise Suspicion about them.

IN the Lives of the Popish Saints, all published by Authority, are found the following Miracles gravely asserted, with a Thousand others equally ridiculous: The Blessed Virgin visiting Friers in the Night: *Jesus Christ* playing at Cards with a Nun in her Cell, courting Nuns, and marrying Nuns, his Virgin Mother being the Match-maker: Beasts and Birds adoring the Host: The *Devil* bearing Testimony for the Church against Heretics: An Oven heated with Snow by *St. Patrick*; and a Pound of Honey converted into a Pound of Butter, to please his Nurse: St. *Anthony* preaching to the Fishes, St. *Francis* to the Beasts; and neither Congregation willing to depart, till the Saints had blessed them: The wet Habits of Friers hung upon the Sun-beams: The Monks entertained in Heaven under the Blessed Virgin's Robes: A Nun sweetening a Vessel of sour Wine, and her Image upon an empty Tub filling it with Oil, and continuing it full for some Months, for the Use of the Convent: St. *Dominic* forcing the Devil, in the Shape of a Monkey, to hold his Candle, till *Satan*'s Fingers were burnt to the Bone: A Ship carrying the Body of a dead Saint, piloted by a Raven, for many Leagues: The

Bleſſed Virgin's ſucceſsful Diſpute with ſome l
vils in Behalf of a lewd Prieſt, who had b
aſſiduous in his Devotions to her.

THESE ſtrange Dreams, full of Nonſenſe
Blaſphemy, are the great Proofs, that the *Ro*
Church is the true Church. But theſe Fool
and Frauds, however ſubverſive of Religion,
the genuine Marks of Impoſture, are pardona
in compariſon of her bloody and perſecuting S
rit, the Conſequence of her cruel want of *Cha*
the moſt ſignal Chriſtian Virtue. She damn
who are not of her horrid Communion, and m
ders, or would murder, all that ſhe damns; W
neſs her univerſal Practice, and conſtant Ma
cres, at *Paris*, in *Ireland*, her Cruſades againſt
beſt Chriſtians, the daily Fires of the Inquiſiti
and the Burnings in *Smithfield*, eſpecially un
Queen Mary.

BE warned, O Proteſtants; continue what
are, Chriſtians and Freemen: Your All i
Stake, Liberty, Property, Conſcience: Abh
the Harlot, and oppoſe the Tool of the Harlot.

NUMBER II.

An Idea of the French *Government. The Spirit of Popery, how terrible to Proteſtants.*

I HERE offer ſome further Thoughts upon Popery; as alſo upon the *French* Government. Ours is a Government by Laws: Theirs is a Government by Will. By whatever Prefaces or Pretences the King recommends his Laws, *his own Will and Pleaſure* is the laſt and ſtrongeſt: This is his conſtant Stile to his Parliament, which is only an Aſſembly of the Judges of the ſeveral Courts of Juſtice, all the King's immediate Creatures, created by him, paid by him, and commanded by him. The General States of the Realm, repreſenting the Kingdom, and reſembling our Parliaments, are long ſince laid aſide there. The King has no other Rule or Limitation in raiſing Money, formerly raiſed only by the States, than his Humour and Paſſions, or thoſe of his Miniſters. A mean Capacity, or

want of Capacity, Royal Folly, or Royal Frenz
are no Diſqualifications. His Will is ſtill
cred, however extravagantly or ſtupidly exerte
and ſtill his Pleaſure is his Law.

HENRY IV. with all his great Abiliti
had no more Power than his weak Son *Le*
XIII. nor was ever half ſo copiouſly flatter
His Grandſon, *Lewis* XIV. had he ſtudied
give Proof (as indeed he needed not) how li
he reſembled his Grandfather, could not h
done it more effectually than in his revoking
Edict of Nantz: An Act of ſuch inimita
Treachery, as could not be charged upon
moſt faithleſs Pagan Princes; of ſuch prodigi
Cruelty, as was never matched by *Nero*; of ſu
amazing Folly, as would have put the Empe
Claudius out of Countenance.

THIS too ſhews fully, how little the Promi
and Oaths of Popiſh Princes are to be relied o
They are rather Snares and Wiles, and wh
they are moſt plauſible, and ſound the ſtronge
generally infer the moſt Danger. He had
only frequently ratified that *ſacred* Edict, whi
was the *inviolable Band* of the inward Peace
France, but in all his Infringements of it (whi
might proceed from his Weakneſs, or the ſu
dolous Advice of his Miniſters) he always d
clared, that he would preſerve it *inviolable*.

D

DID not our late King *James* ſay, and promiſe, and ſwear *every Thing*, take *every Oath*, ſubmit to *every Engagement*; yet the next Moment *violate them all openly*, as if they had been *Words of Courſe*, by which he had meant nothing but *Deceit* and *Inſult*? I will be bold to add, as an alarming Proof how little Proteſtants can truſt any Security or Aſſurance from Papiſts, that, had King *James* been ſincere and willing to obſerve his Oaths and Promiſes, his Religion, or, which is the ſame thing, his *Prieſts*, who led him by his *Bigotry*, would not have permitted him. What was an Oath to the Cauſe of Religion? And why ſhould he, how durſt he, keep an Oath ſo pernicious to the *Church*, and given for the Security and Succeſs of *Hereſy*? Such Reaſoning, from the Keepers of his Conſcience, would have convinced him of the great Guilt of obſerving an Oath to *Heretics*, and of the great Merit of breaking it. It was Lawful, and even Politic, to take it, as by it he lulled his Proteſtant Subjects into Security; but it was abſolutely neceſſary, and his Duty, to break it, as it was injurious to his Friends *the Papiſts*, and obſtructed the Growth of *Popery*.

THE Queſtion is not, Whether it be a Doctrine of *Popery*, *to keep no Faith with Heretics*? I think it a needleſs Queſtion: The proper Queſtion is, Whether the *Papiſts* have ever done it,

at leaſt upon Principle, or longer than Time and Neceſſity forced them? Hiſtory and universal Experience are Demonſtrations, that they never did.

THE Edict of *Nantz*, the wiſe Work of *Henry* the Great, was an Eye-ſore to the Papiſts from the Beginning, though the ſureſt and only Remedy for the long and furious Civil Wars in *France*; but Bigotry was too ſtrong for publick Peace, for Chriſtian Charity, and all human Wiſdom. The Extirpation of Proteſtants, however accompanied with War and Deſolation, was the great Point in View, and the aſſiduous Drift of Papiſts. The perpetual Purſuit of the Court (conſtantly Bigotted after the Death of *Henry*) was therefore to deſtroy that *perpetual Edict*; for ſuch it was in the Name, Tenor, and Deſign of it. After continual Breaches made in it, *Lewis* XIV. had the Honour to finiſh its Deſtruction, when he found, that the Bigotry, Perjury, and Tyranny of King *James*, co-operating with his own, made it ſafe for him to do it. Yet *James* was not then aſhamed to contend for Liberty of Conſcience to all Sects here, on purpoſe to enable Popery to devour them all: A black Snare, worthy of that Religion, but eaſily ſeen through, and fruſtrated with great Spirit by thoſe whom it was ſpread to deſtroy.

QUEEN

QUEEN *Mary* was raiſed to the Throne by Proteſtants; gave them all fair Words, and Royal Aſſurances; then made it the great and conſtant Buſineſs, nay, the Glory of her Reign, to *burn Proteſtants*. She proved ſo faithleſs and furious a Bigot, that the moſt bloody Bigot of his Time, her Husband, *Philip* II. was, or pretended to be, aſhamed of her Fury, and bore his Teſtimony againſt it.

THE Behaviour of that perjur'd Tyrant to his Subjects in the *Low Countries*, is another Inſtance of the Mockery of the Faith of a Popiſh Prince. He had ſolemnly ſworn at the Altar to maintain them in all their Privileges (and ſurely Religion is the tendereſt of all) and immediately after manifeſted the ſame Contempt for their Privileges, and his own Oath, as he did for their Perſons and Properties, ſeizing the one, and butchering the other, with infinite Wantonneſs and Cruelty. His Defence was (Pray mind his Defence!) "That the Pope had abſolved him "from his Oath to Heretics."

CAN Proteſtants poſſibly truſt Papiſts, when the Papiſts, even with good Intentions, can be under no Tye to Proteſtants? Who is it that governs them in all Points of Religion, but their Prieſts? The Prieſt may be ſaid to *give them* their Religion: For all that they have, or can have, is upon his Word; even the Books

that

that they read, they read by his Permiſſion, are permitted to hear no Arguments but hi guments.

As the Papiſts are guided implicitly by Prieſts, ſo are their Prieſts by the Pope. any Man of Common Senſe keep his Co nance, and ſay, that the Pope, or Popiſh P are Friends to this Proteſtant Eſtabliſhmen to this Proteſtant Royal Family? The P Laity are, by being Papiſts, obliged to love o by the Direction of the Popiſh Clergy. the Popiſh Clergy ever heſitated to prop their Faith by Fire and Sword, and to e both againſt Proteſtants, whenever they Power, Opportunity, or even Tempta Where-ever they fail to execute ſuch Tr and Cruelty, it is where they dare not: have they, nor can they have, any other Reſtr Where Violence is like to ſucceed, and pro them the Abaſement of Heretics, the Ex tion of Hereſy, and the Exaltation of Pope is impious in them not to exerciſe Violence.

ALL their Declarations of being peaceably poſed, and Enemies to public Diſturbances, inſidious: Perhaps too they may be in Ea juſt at the Time when they ſay ſo: But w Opportunity offers; when their Bigotry is kened by the Call of their Prieſts; when the C of Religion is to be ſerved, Heaven opene

the Zealous and Active, and Hell to the Backward and Slow; dare they reaſon, or heſitate, and look on with Unconcern? Dare they then preach Peace and Submiſſion to an Heretical Government?

THERE are, doubtleſs, God forbid that I ſhould deny but there are, worthy, moderate, and peaceable Men amongſt the Papiſts. Nature hath formed them like other Men: But their Religion is ſtronger than Nature; and their Prieſts having the Direction of their Religion, have of Courſe the Management of their Conſcience, and can rouſe it or calm it at Pleaſure. What will not a Man do for his Soul? And who is to adviſe a Papiſt but his Prieſt? If he be aſſured, that Rebellion and Treaſon are his Duty, will he pauſe to commit them, when by them he ſaves his Soul, or damns it by his Refuſal? Will he ſcruple to burn a Heretic, though a Kinſman, or a Neighbour, when excited by the ſame Premium, and the ſam Terrors?

I AM far from calling for any Hardſhips upon Papiſts: It is none to be upon our Guard againſt them. They are the profeſſed Subjects of the *Pope*: The *Pope* is a profeſſed Enemy to our Conſtitution: Can they be, will he ſuffer them to be, Friends to it? They are aſſiduous in making Converts to their Superſtition: I wiſh others were

were equally ſo in recovering ſuch, and exp
the fraudulent and miſerable Arguments of
Perverters. To me it ſeems Blaſphemy ag
God, to make Nonſenſe, and Self-Contradict
neceſſary to pleaſe him; ſuch as *Tranſubſtan*
tion, and making the Salvation of Souls de
upon the Word or Conſent of a Prieſt: It ſe
a Denial of Jeſus Chriſt, to kill or puniſh M
in his Name, for taking the beſt Courſe they
to ſerve him, though it were even a fooliſh o
It ſeems an aboliſhing of civil Society and M
rality, to *perſecute*, or even to *tax* and m
Men for differing in Opinion from one anot
or to ſettle penal Opinions by a Majority, o
the Power of One, or by any Power whatſoev

THAT of the Pope is eſtabliſhed in Fraud
Blood, trampling upon the Scriptures of Tr
the Power and Mercies of God, and the Rea
of Man; ſupported by Fear and Ignorance,
egregious Nonſenſe, Impudence, falſe Terr
and real Cruelties.

NUMBER III.

Further Obſervations upon the French *Government. The Excellence of our own, confeſs'd by* French *Writers.*

THE *French* Government, though a mild one for an arbitrary one, is yet a very terrible one to an *Engliſhman*. All the Advantages in it are not comparable to one *ſingle Advantage* in ours; I mean *the Act of Habeas Corpus*, which ſecures, at leaſt reſcues, you from all wanton and oppreſſive Impriſonment. In *France*, by the Word of a Miniſter, the greateſt, the moſt innocent Subject, may, from Caprice, or a Whiſper, or the Pique of a Miſtreſs, be committed to a Dungeon for his Life, or the beſt Part of it, or as long as the Miniſter, or his Miſtreſs or Minion, pleaſes. Some have been thus ſhut up in diſmal Durance and Solitude for Years together, though no Harm was meant them; not for any

any Offence, real or imaginary, but only thro Miſtake and Likeneſs of Names. Thus a M ſter has ſometimes committed his Favourites, uſeful Agents, who lay in Miſery for Years, might have periſhed in it, had not Accid contributed to undeceive him. I think it is *dinal de Retz.* that ſays (I am ſure it is ſo good *French* Author), that he always dreaded Favour of being removed from a bad to a ter Apartment in the *Baſtile*, becauſe in the ſages there were Trap-Doors ſuſpected, armed Wheels beneath, where a Priſoner in an Inſtant ſo minced and grinded as to l behind him no Memorial of his Perſon.

NEXT to their arbitrary Impriſonments, c their arbitrary Baniſhments; and for ſmall fences they are often inflicted, as well as for g If any Member of the Parliament have the nour and Courage freely to remonſtrate ag regiſtring an oppreſſive *Edict* (for no *Edi* valid, unleſs regiſtred by the *Parliament*) a Lines preſently diſpatch him from his Seat th and from the City, into Exile: How far how long, depends, like all Things elſe, upo Anger or Mercy of the Monarch, or of t who direct the Monarch.

SUCH Orders, called *Letters of the Signet*, in the Hands of the Miniſters, as well as in t of the Under-Governors of Provinces, to be

at their Diſcretion, frequently to gratify their own Vengeance. Is an *Intendant* piqued againſt any Man of Quality; or a Miniſter againſt a Preſident of Parliament? Such a Letter is ſtrait ſent to him, and he inſtantly from Home, ſometimes into a remote Province. Is the Governor's Lady, or Daughter, diſguſted at another Lady in the Place, finer and more admired than herſelf? Her Puniſhment is decreed, and the poor Rival ſent a Wandering; a Crime is eaſily forged, and the Sufferer has no Remedy. The ſmalleſt Affront to a *Monk* in Favour (and *Monks*, God knows, are ſoon offended!) finds the ſame Compenſation; a Victim muſt be offered to his holy Rage. I ſaw, at *Vannes* in *Bretagne*, a Lady in Years, baniſhed thither from her Family in *Perigord* (ſome Hundreds of Miles off) for ſpeaking lightly of that libidinous Impoſtor the Jeſuit *Girard*, famous for his pretended Devotion, and real Debauchery, committed with the devout Damſel *Cadiere*.

THE Abuſe of raiſing and ſinking the *French* Coin, at the Pleaſure of the *French* King, is moſt alarming to all Men of Property: An induſtrious Merchant lies down to Reſt, happy in his Wealth, perhaps Twenty or Thirty thouſand Pounds, the juſt Effects of his Induſtry; and wakes next Morning reduced to Half, ſtripped by the Edict of a Night. When the King's Coffers were filled

ed with the Money of his Subjects, and he
Payments to make, he raiſed the Coin to an e
mous Value: When his Finances were exhau
and he wanted to repleniſh them from the P
of his Subjects, he ſunk the Coin extravag
low. How would the *Engliſh* reliſh or bear
Grinding and Robbery?

THE *French* King levies Money, and
Taxes, at his Pleaſure; and puniſhes ſuch Off
of Juſtice in Parliament, as dare diſpute his P
ſure. He furniſhes the Farmers of his Reve
(generally Upſtarts and Bloodſuckers) with
his boundleſs Power to raiſe it how they
Nor can we be ſurpriſed at any the moſt m
leſs Treatment from ſuch Sons of Rapine,
armed with ſovereign Power to ſpoil and opp
It is common to ſee a whole Village ſtripp
all the Effects and Furniture in it; nay, to ſe
very Houſes pulled down, the Roofs and T
bers carried off, and the wretched Inhabi
expoſed naked to wander and ſtarve.

HAS not the *Engliſh* Freeholder, Far
Manufacturer, Cauſe to bleſs his own Gov
ment, and different happy Lot? Theſe hav
arbitrary Demands to apprehend, and know
Farthing what they have to pay, long before
Payment is asked. If they be injured in
Portion of Payment, they have eaſy Reco
to Tribunals and Protectors of their own, g

rally their Neighbours, who will chuſe to do them Juſtice, or dare not refuſe it.

A *FRENCH* Gentleman, who travelled through *England* after the Peace of *Utrecht*, ſays in his Travels, which are printed, "That "he believes that there is no Inſtance in any Na- "tion whatſoever, of ſo great a Revenue raiſed "with ſo much Eaſe to the Subject, at ſo "ſmall an Expence to the Public, and with ſo "little Danger to the Liberties of the People." A remarkable Teſtimony from a *Frenchman!* What is more remarkable, he is ſpeaking of an *Engliſh* Tax much decried, *our Exciſes*. He adds, "What an Army of Officers does the *French* "*King* employ, only for his Duty upon *Salt*, in "the ſeveral Provinces? What an Army in his "*Cuſtoms*? The Exciſe in *England* (ſays he) is "collected with all poſſible Eaſe, whilſt in "*France*, they are every Day making terrible "Examples, *hanging*, *confiſcating*, *and tearing* "*the poor People to Pieces*." Mind this, O my Fellow Citizens! Learn to love your own deſirable Condition, and to hate the Parricides, who would labour to make you ſick of it, and willing to risk or change it. This Author obſerves, candidly, "That the Tyranny of Farmers of the Revenue, "who exact Payment with Rigour, is not felt in "*England*, as it ſadly is in *France*."

"IN

" IN all the Cities and great walled Town
" *France* (ſays another *French* Author of Qu
" and great Family) there are armed Men
" ed at the Gates by the Farmers of the R
" nuē, to examine all who paſs. If any o
" found defrauding the Exciſe, perhaps u
" Half-a-Crown, the Offender, if a Man, i
" to the Gallies; if a Woman, and poor, i
" whipped by the Hangman; if ſhe have
" Eſtate, ſhe forfeits it all, or moſt of it,
" lies at the Mercy of a brutal Farmer.
" Man of the firſt Faſhion, a great Lord, ſh
" be found, after ſevere Searches, to have i
" Baggage a Pound of Salt, of about a P
" Loſs to the Farmer, his Lordſhip's w
" Equipage is forfeited, his Perſon is impriſo
" and he is fined in a great Sum."

REMEMBER this, O *Britons!* Rejoice
tremble!

NUMBER IV.

Perſecution and Cruelty, Marks of Apoſtaſy from Chriſtianity. The Doctrine of Tranſubſtantiation, how impious and impoſſible. The Inconſiſtency, Impotence, and Abſurdity of all Popiſh Miracles.

A RELIGION which damns all Others, expoſes itſelf at firſt Sight to be ſuſpected of Impoſture, as it breathes a Spirit ſo oppoſite to the Spirit of the Goſpel. Nothing but the cleareſt and moſt expreſs Warrant from the Mouth of God, can excuſe any Man for pronouncing ſuch a horrid Sentence againſt another Man: The very Name of the Man, as well as the Name of his Maker, ought to be ſeen in that Warrant. No leſs Authority will do: Whoever pretends to it, impiouſly apes the Almighty; preſumes to do, in the Name of God, what God himſelf never did; and impudently practiſes a Cheat covered

and recommended under the Name and Attributes of Truth and Piety.

THESE blaſpheming Impoſtors uſurp the Place of Almighty God, and act like *Satan* in it. They turn Religion into a Trade, and deal with all that refuſe to deal with Them, and Them only. This Charm and the Gains they make of are Symptoms of a Spirit truly Worldly and vileſh, of wicked Combination and Mo bankry, deſtructive of all Religion, and o human Liberty; a Deſign which none bu moſt unrelenting Tyrants can Attemp which the moſt ſucceſsful Tyranny can Accompliſh.

IT is againſt common Reaſon, 'tis a the Wiſdom and Mercy of God, and i againſt all his Attributes, and very Eſſenc preſume, that he diveſts himſelf (All-wiſe Infallible as he is!) of his indiſpenſable Pow eternal Rewards and Puniſhments, which only is able to inflict and beſtow; and tra the ſame to any frail human Creature, ſubj conſtant Weakneſs, Paſſions, and Folly, human Creatures are. To ſuppoſe that he ſo, is an Imputation of Wantonneſs or Fr upon the Deity, as if he contrived to make of the Creation, and render Men Dupes Slaves to one another; as if he delighted i alting Pride, and oppreſſing Innocence; de

in the Tyranny and wicked Craft of One or a Few; and in the Deluſion and Vaſſalage of all the Reſt.

WHOM has the Almighty created reſembling himſelf, able to dictate, without Oppoſition, in his Name, or to exerciſe his infinite Power without Appeal? How much the Popes are unlike him, or rather, how profanely moſt of them have belyed him, and how abſolutely renounced his Rules and Laws, I have ſhewn in the former. The beſt of them were Counterfeits, Uſurpers, aſſuming all Earthly, indeed all Heavenly Power, to which no earthly Creature was equal, or indeed had any Pretence. Did it appear upon their Election, that they had then gained one Ability or Talent, which they had not before, or loſt one Failing which they had before? The Father of Chriſtendom, the infallible Guide of Chriſtians, the unerring Vicar of Jeſus Chriſt, inſtead of better, grew generally worſe, more addicted to ſinful Purſuits, more Proud, more Unforgiving, more Craving, leſs Merciful, and leſs and leſs reſembled our Bleſſed Saviour. The ſame Behaviour, (ſtill continued, or a worſe) or Preferred the ſame Character ſtill to continue, or to make ſow worſe, and conſequently the Vanity and extreme Impropriety, and even Forgery of his Titles. His Infallibility was a flagrant Jeſt and Impoſition. As Infallibility implies the preſent

ſent Aid of the Divine Spirit, which does
heſitate, nor proceed by Examination, nor
for better Lights; it was plain that the
had no ſuch Aid; for he always acted in
in all perplexed Queſtions, called Conſiſt
from time to time; conſulted learned Men;
off the Deciſion from Year to Year; ſome
durſt not decide at all, and ſometimes de
wrong: At leaſt, the next *infallible* Head
Succeſſor) was in the Wrong, by deciding
contrary Way. For it was no new Thing for
to contradict Pope, and to curſe one ano
each of them always firſt invoking the
Ghoſt.

THE Infallibility of Councils is equally
culous; and ſo were many of their Deciſions
nerally carried by Balloting, often by Fa
ſometimes by Fighting; the Members c
and contradicting one another; and guide
rather infatuated and inflamed, by the wor
moſt unchriſtian Paſſions.

INFALLIBILITY is not to be found am
Men; it is one of the Perfections of God
culiar and incommunicable; whoever clai
may with the ſame Crazineſs, or from the
Craft and impious Purpoſe, claim Om
tence. Whoever is ſubject to Sin, is
ject to Error: Are not all Men ſubject to
Have there been greater Sinners than the P

And are Offenders againſt the Majeſty of God, and the Purity of the Goſpel, proper Vehicles of God's Infallibility, or proper Explainers of the Goſpel, of itſelf ſo plain as to want no Explanation, at leaſt for Goſpel Ends; and it is profaned, when wreſted to any other! Who can diſcover the Simplicity of the Goſpel in the various and intricate Grimaces of the *Maſs*, or any of the meek Goſpel Spirit in ſuch as follow the *Maſs*?

THE *Maſs*, like the Whole of Popery, is invented and calculated for the Exaltation and Profit of the Popiſh Clergy, and to bind, and blind, and plunder the Laity. What can be added to the Impoſture of *creating God by conſecrating Bread*, but that it is the higheſt Blaſphemy that ever ſhocked the Reaſon of Man, or gave the Lye to Demonſtration, and the Five Senſes? Other Impoſtors have deviſed lying Genealogies for the Eternal Being, related falſe Wonders about him, pretended great Intereſt in him, with a Power to mollify or inflame him, and got a good Livelihood out of him, with ſuitable Reverence from Dupes and the Rabble, and were always ſtriving to frighten ſuch as they could not perſuade nor plague; but none of them pretended to make the Deity by a *Word*. To *Popiſh* Cheats, falſly call'd *Catholics*, the Glory hath been reſerved of ſurpaſſing the higheſt Cheats in

Paganiſm, as well as the higheſt Cruelty and moſt extravagant Forgeries of Pagans. H Lyes and holy Rage, generally found neceſſar ſupport all pious Impoſtures, are eſſentially to uphold the greateſt of all.

FOR a Creature to create the Eternal C tor of all Things, is a wonderful Falſhood aſſert, and impoſſible to be believed, as it Contradiction too glaring to be conceived the Heart of Man, or to be uttered by Mouth, where the Mind is not firſt awed Terrors, or intoxicated by Deluſions, or corr ed by Craft. Can *they* believe in God, aſſert, that the *One God* can be eaten *Whol* Millions, every Day, can be *created* and *newed* and *multiplied* daily, and ſtill remain *God*? Yet, with theſe Omnipotent Blaſphem it is Atheiſm to deny his Multiplication; ſo it is at once Atheiſm to doubt his Unity, Atheiſm to deny that he may be new-cre every Hour, and a Box of conſecrated W contains a Hoſt of Gods, all one and the ſ God. Could the Wit of Demons invent highe more profane Mockery? Nor would it be hi Mockery in theſe ſhameleſs Conjurers to pre to *annihilate their Creator*. They might w a Text as *literally* to their Purpoſe. Has our Bleſſed Saviour ſaid to his Diſciples, *A*

while, and ye ſhall not ſee me? A Text tending as much to the Power of the Prieſt in *unmaking* God, as the other Text, from whence they would derive Power to *make* God.

WHAT reaſonable Man, what Chriſtian Man, would be of a Church where this is the prime Article of Faith, and where Damnation is denounced againſt all who doubt it? Who would hear, much leſs follow, ſuch dreadful Guides, who maintain ſuch impious Contradictions, and burn all who will not profeſs a ſacred Lye and Impoſſibility, which is an Affront to the Deity, an Inſult upon the Almighty, or rather a Denial of his Exiſtence?

A PIECE of *Bread*, *Bread* to the Sight, *Bread* to the Touch, Taſte and Smell, becomes at once, in the Logic of Prieſts, and by their Legerdemain, the *Almighty* and *Immutable God*, and is ſliced into *infinite Gods*: Though they impudently maintain, that they believe no more than *One* God; yet would burn you alive, if you queſtion'd daily their Power and Practice of creating Gods without Number.

THEY practiſe the ſame barefaced Inconſiſtency in their Treatment of *Saints*, *Male* and *Female*; ſome of them *Idiots*, many of them *Murderers*, moſt of them Mad, all unbleſſed with Chriſtian Charity. They fear and adore

theſe *Saints*; pray to theſe *Saints*; compli
theſe *Saints* with Offerings and Divine Pra
aſcribe Divine Attributes, Power and Mir
to theſe *Saints*; yet deny that they wo
Saints.

METHINKS that Men thus Omnipo
poſſeſs'd with Power to Damn and Save,
enabled by the Deity to *make* their *Maker*, ſh
condeſcend, for the Conviction of Gainſa
to do ſome *Miracles* of a *lower* and *eaſier*
ture; ſuch as the creating a *Fly*, or order
dead *Inſect* to live; ſuch as animating a C
as well as deifying a Wafer; ordering a com
Lock to open, or a common Door to ſhu
readily as they do the *mighty Gates of He*
and *Hell*; for theſe laſt are Miracles which
pretend to work daily.

THEY indeed tell us of other Miracles wro
by their Saints; but we deſire to *ſee* t
wrought. Nor can they with any Face com
of our want of *Faith*, whilſt we reaſonably c
plain of their want of *Miracles*. What leſs
Miracles can prove the miraculous Power w
they pretend to exerciſe, their marvellous M
ries, and incredible Operations? If they
damn a Heretic by a *Word*, why not impr
and puniſh him by the *ſame Word*? If they
open Heaven to a ſuffering Catholic, perhaps
priſoned for the meritorious Offence of com

ting Treaſon for the *Service of the Holy Church*, againſt an *heretical* State, why not order the Priſon Doors to fly open, to the Releaſment of the pious *Catholic*, and to the Confuſion of his *heretical* Judges and Perſecutors? Why not award Heretics to Death, by the Word of Command, as well as to Hell? Why not command *Heretics* to the Stake and the Gallows, or command the Stake and the Gallows to burn or hang Heretics? Such Exertion of Power and Orthodoxy would ſoon frighten *Hereſy* out of the Land, and re-eſtabliſh the Catholic Faith, Unity and Revenues, with Renown and Triumph.

A FAMOUS Impoſtor amongſt the *Jews*, and one of their *Meſſiahs* (for the poor People have had many, and none without Followers) *Sabatai Sevi* by Name, *the Deliverer of Iſrael* by Profeſſion, undertook to reſtore the whole Nation to *Canaan*, with a high Hand, and heavenly Power and Wonders. He gain'd eaſy Belief and numerous Adherents, ſome of them in the Stile of Prophets, confirming his *Divine Miſſion*, and foretelling *miraculous* Effects and Events forthwith to enſue. Great Commotions followed; the *Turkiſh Divan* was alarmed, and ſent for the *Impoſtor*: He was put in Irons, yet ſtill aſſerted his own Divine Character; though he, who was to releaſe and re-eſtabliſh a Nation, could not releaſe himſelf. His bewitched Followers

too ſtill believed in him, averred what *racles* he wrought, and propheſied that he to dethrone the *Grand Seignior*, and even to him along in Chains. That Monarch ord him into his Preſence, and with Imperial Br offered him his Choice, either to work a *pr* Miracle, or to turn *Turk*, or to be impaled *Sabatai*, unable to comply with the firſt, an liking the third, made no Scruple of the ſec he declared himſelf a *Mahometan* without H tion, and thenceforward laboured to conve *Jews* to *Mahometiſm*, a *Change* he alleged ceſſarily previous to their final *Reſtoration*. a Proof of the ſtrange Force of Deluſion Followers ſtill believed in him, even after open, ſuch avowed Apoſtaſy: They ſaid *Sa* was carried up into Heaven, and a *Dæmon* aſſumed the Shape and white Hair of the Man, on purpoſe to diſgrace him.

TRANSUBSTANTIATION is the wonderful Miracle that ever was wrought; a it be falſe, the pretended Authors of it are greateſt Impoſtors that ever pretended to racles, as all Impoſtors do. I would only ſuch as pretend to maintain it, either to ab their daring Pretences, or to work a *ſmall* racle. If they perform *any* Miracle before *petent Witneſſes*, we *Proteſtants* may venture turn *Papiſts*: If they can work none, we o

to expect *their* Converſion to *Proteſtantiſm*. We have no Authority but their Word for the mighty Miracle of *Tranſubſtantiation*; Human Reaſon, and the Five Senſes, which alone atteſt and confirm *other* Miracles, contradict *this*. We offer them no *painful* Alternative; we call for no *Impaling*, no *Racks*, nor *Dungeons*; though *theſe* be *their* laſt and *moſt concluſive* Arguments to *us*.

NUMBER V.

The natural and dreadful Conſequences attending the Succeſs of the Rebellion.

IN the Midſt of all our public Difficulties, and the Evils that threaten us (I hope only for a ſhort Time) it muſt give high Joy, and equal Hopes, to all *Britons* and *Proteſtants*, to behold ſuch an univerſal, ſuch an ardent Spirit in Proteſtants and *Britons*, upon the preſent Trial and Exigency; with ſuch a glorious Abhorrence of the deſperate Attempts, and bloody Deſigns, of our Enemies abroad and at home.

THE very Attempt to change the Gove
ment, is a Proof of the Excellence and Fr
dom of the Government. If our Governm
were wretched and weak, and the Subjects
preſſed and miſerable, *France* would be the
to ſupport an oppreſſive Government,
ſtrengthen the Oppreſſion. As the Adminiſ
tion is juſt, and the People free, *France* will
ver ceaſe plotting and labouring the Deſtruc
of Government and People. If in our pre
Situation we are dreadful to *France*; if we thw
her perfidious Counſels, and cripple her Ty
ny, will not *France* ſtrive to diſable, to enſlave,
to ruin, her capital and moſt formidable Fo

THIS is her preſent Scheme; *ſhe* is purſu
her Intereſt, let *us* purſue *ours*; if *ſhe* ſucc
we are undone; if *we* prevail, *ſhe* is ſunk;
muſt truckle to Terms of our impoſing;
thus humbling herſelf to her Neighbours, wh
ſhe has long inſulted, againſt all Shame, and c
trary to all Faith, ſhe muſt accept ſuch a Pe
as they will grant her.

TO carry her Point, ſhe chuſes a Perſon
proper for her Purpoſes, if they ſucceed; but
ry proper likewiſe to mar their Succeſs, by le
us ſee our notorious and alarming Danger, in
poſing upon us for our King a *Nurſling* of
Pope, a *Pupil* of her own, bred in *Romiſh* bl
Bigotry, nurtured in all the Principles of law

Sw

Sway; one deſtitute of all Property, ſubſiſting by Food and Raiment from *France*, taught by his Father, and his own Fate, to hate us; and now armed to puniſh us, or rather to deſtroy us.

IT hath been truly obſerved, that whoever comes from Baniſhment to Sovereignty, will exerciſe it with infinite Havock and Cruelty: He hath ſuffered ſupreme Injury, and muſt be ſatisfied with equal Vengeance. Whoever forced him out, or kept him out, is his rightful Victim: Life and Property are claimed together. Great Property is always certain Guilt in the Eye of a *Tyrant*; and it is eaſy to prove it forfeited, by calling the Owner a *Traitor*: What numberleſs Sacrifices, what copious Forfeitures, muſt this devoted Nation furniſh out? A Nation almoſt all *Heretics*; all Enemies to the *Tyranny* of *France*, thence all proper Objects of Slaughter and Bondage; all accurſed by *Rome*, therefore worthy of Fire and Extirpation.

WE muſt even pay *France* for keeping this *our Enemy*, for his Education, and for all the Efforts made for him againſt us; for her Expence and Supplies in the *laſt Rebellion*, in the *preſent Rebellion*, and ever ſince the *Revolution*; pay her for eſtabliſhing him *our Tyrant*, and ever afterwards as *the Deputy of France*: For, if he do not enſlave us, he cannot reign over us; and as he cannot enſlave us, without the Power of

France, we must be Slaves, *in Reality*, to Fra
in Name, to her *Viceroy*, who will have
Honour to be the *chief Slave*, and consequ
ly the *most Contemptible*, as all are who we
Crown by foreign Permission, and reign by C
mand.

To answer all the Demands of *France*, al
own Demands (which will still be as great
real, as if he were a *real King*) together
the Demands of his needy and craving Foll
ers, who will plead their Wants of Wealth
Land, as abundant Titles to both, espec
when forfeited to the Usurper by Resista
and Heresy; all the Estates and Treasur
Heretics and *Rebels*, will hardly suffice. E
the *Bank of England*, and all the public Fu
are all justly liable to Forfeiture, as they w
established to keep him out, and to secure
bels. and *Heretics* against his coming in. W
can be more obvious, what more tempting,
be so seized, and so distributed? What m
agreeable to the Maxims of *France* and *Rom*
particular, and to the Maxims of Popish
Arbitrary Sway in general? The Church Pre
ments, so long possess'd by an heretical Cler
the Church-Lands, so sacrilegiously usurped by
heretical Laity, Gentry and Nobility, will be hard
sufficient to gratify the Hopes, and to compe
sate the Merits of an Army of *Confessors*, b

Men, who have laboured inceſſantly, wrote and railed, curſed the *Heretics*, and ſtarved for above half a Century, in the bleſſed View of ſeeing an obſtinate Nation ruined, as well as damn'd Proteſtants in the Flames, and the *Holy Church in Triumph*.

THE old Laws muſt likewiſe ſuccumb and bend to new Maſters. Who will dare to hold up an *Act of Parliament* againſt the *Maſs*? What *Heretic* venture to plead for Heretics? What Proteſtant Lawyer (if any Proteſtants be left, or one Proteſtant Law) will venture to affront the *Pope*, or a *popiſh Sovereign*, by defending Liberty, Law, and Conſcience, in Oppoſition to Powers who hold *Liberty* to be *Rebellion*, *Law* to be *Treaſon*, and *Conſcience* to be *Schiſmatical* and *Damnable*; all to be puniſh'd with a high Hand, and inſtantly rooted out, or cruſhed by Fire and Sword?

A BLOODY Hoſt of Robbers from the Woods and Bogs of *Ireland*, Droves of Savages from the Rocks and Caverns of the *Highlands*, void of Letters, and even of Humanity, armed with Ignorance, Brutality, and barbarous Zeal, muſt be turned into an Army, to ſecure a violent Eſtabliſhment by Acts of Violence; crazy Monks, without Mercy or Knowlege, muſt be our Teachers, to inſtruct us in the Guilt of *Chriſtian Charity*, and the Danger of *Human Reaſon*: A new Nobility of Upſtarts,

Fugi-

Fugitives, and Outlaws, raiſed from Obſc
chiefly known for their Barbarity, original
and O's, ſhall ſwagger (I had almoſt ſaid
law) in the higheſt Stations and Dignities
the grandeſt Titles, without being able t
them, and ſink and defile them by wearing
The old Nobility muſt be *extinguiſhed*,
or *periſh*; or, which is worſe, be *Conver*
feed upon the Bounty of an Uſurper, at le
ſiſt at his Mercy.

SUCH wide and waſting Violence, and
dreadful Changes, are rather certain than i
bable. The *Invader* knows, that all ab
wealthy, all diſcerning Men; all ſober an
gious Men; all who love Liberty Sacred a
vil, their *Property*, their *Bible*, and their
ence, muſt neceſſarily hate his Perſon, and
his Education, his Principles and Depend
They can never be ſafe till he be defeated
can never thoroughly ſucceed till they b
roughly deſtroyed.

CONFUSION, Extirpation, and Ma
are the known, the approved, the tried
ſures of Popery, and of popiſh Tyrants.
think that by Cruelty to Heretics, they d
vice to God and themſelves: The more C
the more Service. This Principle juſtifi
Rigour and Acts of Rage and Perfidy, and
conſecrates them all as *holy* and *meritor*

Charles the IXth of *France*, in Obedience to the Dictates of his *Faith*, by a long Train of fair Uſage, kind Words, and a thouſand Careſſes to the *Hugonots*, deluded the Heads of them to *Paris*; where he renewed and enlarged all his friendly Profeſſions, diſtinguiſhed them as his moſt welcome Gueſts at the Wedding of his Siſter, betrothed to *their Chief*, the King of *Navarre*; granted them many Favours, and pretended to be guided by the Counſels of their favourite Leader, the celebrated Admiral *de Coligni*. When he had thus drawn the Principals of the Religion together, and lulled them into due Security (for when they were prepared and armed, a ſmall Number of them was dreadful to any Number of their Enemies) he ordered them all to be maſſacred at once, upon a Signal given: He was himſelf a keen Inſtrument in the Maſſacre. The Tyrant, as cruel as faithleſs, not only animated and applauded the moſt eager Murderers, but ſhot from his Window ſuch of the innocent betrayed Victims as were like to eſcape their Butchers, the raging Catholics. The Carnage was purſued at the ſame Hour all over *France*. An Hundred thouſand Proteſtants fell Sacrifices to the *Moloch* of Popery, and to the Maxims of *French* Tyranny. The Pope, one of the ableſt that ever filled the papal Chair, but ſtill a *Pope*, approved all the bloody Guilt, all the infernal Slaughter, and particularly

ticularly the Murder of *Coligni*, one of th
Heads in Chriſtendom for War and Counſ
unpardonably zealous for the *Goſpel* of *Chri*
the *Rights* of *Men*.

IN one of the *Croiſades* againſt the *Wa*
Two hundred thouſand Souls in one Cit
doomed at once to Sword and Fire, thoug
ny of them were *Papiſts*. The *Lay-Comm*
a Man of great Quality, was for ſaving th
his own Communion; but a *Monk*, co
ſion'd by the Pope, inſiſted that the Sla
ſhould be general, and left to God the C
his own.

WHAT was the *Iriſh Maſſacre*, but an
of *Iriſh Papiſts*, to reſtore *Popery*? Popery
the Spirit of Popery, is ſtill the ſame.
James, in *Ireland*, enabled the *wild bigotte*
the old Murderers in the Year 1641, or their
dering Deſcendants, univerſally to plunde
Proteſtants there, to diveſt them of Land, D
ing, and daily Bread, and to force Numb
them to ſtarve, or to beg their Bread in *En*
and *Scotland*. It was natural to fear tha
worſt was not paſt, that the Lives of Prote
would ſoon follow their Property, and *an*
Carnage would complete the Reſtoration of
pery. The King, who had Weakneſs enou
go ſuch dreadful Lengths, had Bigotry en
(the moſt miſchievous Weakneſs of all!) to

gone Lengths ſtill more dreadful, mad as he was for *Popery* and *lawleſs Power*; ſince he was perſuaded, that they ſupported each other: The only ſound Judgment which he ſeems ever to have made.

NUMBER VI.

The Views of the Pretender *not to be diſguiſed. His Defence an Inſult.*

THE young Pretender is not the leſs an Invader for his coming accompanied with ſo few Perſons. If all that are now about him had come from Abroad with him, he would not have been more an Uſurper, or *they* greater enemies. The Natives are always the greateſt enemies to their Country, when they are Enemies. The *Turks* are not fiercer Enemies to *Chriſtians*, than the *Popiſh Iriſh* and the *Popiſh Highlanders* are to *Engliſh Proteſtants*. If they have, beſides, long ſmarted as *Fugitives*, *Traitors*, and baniſhed *Outlaws*, do they not return with heightened Rage, with Vengeance ſtill more direful

direful and bloody? Or, though they have
been Abroad, nor felt the Puniſhment and
miny of *Traitors*; yet, if they have nou
continual *Rancour* againſt the *Government*,
continually bent upon its Overthrow, an
ſought *its Ruin*, are they not habitual and
Foes to all that love and ſupport it? C
Croud of *Intruders* from Abroad be con
more fierce or implacable? Could a *Herd*
vading *Tartars* have proved more eager T
more mercileſs Butchers and Plunderers
the *wild Clans* following the Young Pret
There is one *Good* reſulting from all this ſh
Evil; namely, that it is ſo *ſhocking*, and
it he gives us a Sample of *his Government*
of *his Notions of Government*. This is ſo
that they who are not alarmed by it,
the ſharpeſt Whips, and the heavieſt
without Redemption or End.

DOES he talk of a *Free Parliament*? M
ry and Inſult! Never was a more Free Parl
than ours, or ſo much Property in any
ment. There are ſeveral ſingle Members in
Houſe, able to buy every Follower h
with all their Chiefs. I could name to h
Lady of one Member, who has more
upon her *Toilet* than would cloathe *his*
much better than they now are, after a
boundleſs Plunder.

WHAT *Engliſh County*, or even what *ſmall Borough*, would own *him*, or his *Writ*, or chuſe a Man fit for *his* Purpoſe? He can have no Proſpect of any *Parliament*, but a Parliament of *Highland-Robbers*, or *Iriſh Rapperees*, at beſt ſuch as *they* ſhall chooſe and admit. What *Parliament* can he poſſibly have, but a *Parliament* like his Army, compoſed of *Indigents*, *Outlaws*, and *Savages*? What other *Parliament* would ſerve his Turn? He cannot but ſee the Dread and Antipathy of the Nation, flaming fiercely from every Corner of it againſt him: Yet he has the Moneſty and Conſiſtency to talk of a *new Parliament*. The whole Nation are his Enemies, except ſome unnatural *Deſperadoes*, in it; nor can *he* ever hope for any *Parliament* but a *Parliament* of *Deſperadoes*, ſuch as the Nation will never chooſe. Does he mean to have a *Free Parliament* choſen by *Force*? This was the Scheme of his pretended Grandfather; who, like a *true Tyrant*, robbed the *Electors* of their *Charters*, and filled them with *Creatures* of his own: But even his *own Creatures*, abhorring his *Religion* and his *Tyranny*, abandoned the *Bigot* and the *Tyrant*. Is better to be hoped from this *proſcribed Invader*?

PARLIAMENTS, he knows, ſound charmingly to *Engliſh Ears*; and therefore tries with that Sound to charm *Engliſhmen:* But, whilſt they

they have the Thing itſelf, they will
mocked with the Grimace, and mere Sc

HE comes from *Rome*, to protect the
Church; from *France*, to defend *Engliſh L*
a Papiſt, to protect Proteſtants. Can th
greater or more *inſulting Drollery*? We
more Liberty than *any*, than *all*, the Na
the Earth ever enjoy'd, now or heretofore
enjoy *Religion* in higher Perfection tha
becauſe every Man enjoys his own *Religion*
Church is more ſecure than ever, becauſe
do not diſgrace her by ſeeking to p
Diſſenters, nor *endanger* her by the falſe
Cry of her *Danger*. His Majeſty protec
perty, and defends the Laws; his Subjec
and truſt him. Never were there know
ardent, ſuch active Proofs of popular Con
in a Prince.

HERE is a *Syſtem* of national Felicity
ſtem unparallel'd thoughout the World! A
from this *Syſtem* implies a *Fall* to final Mi
Deſtruction. The Bait of a *new Parlia*
an *old Snare*, the Cant of a *Pretender*.
ligion and *Principles* (*Popiſh* and *Arbitra*
our *Dread* and *Abomination*: He is a S
in his Perſon; his *Counſellors* and *Exa*
ſtarving and *deſperate Outlaws*; his M
are *barbarous*; his Soldiers are *Savages*.
regarded *Parliaments*, he would have

Parliament had *ſent* for him. He has *in-*
uded againſt the Voice of *Parliament*, and of the
ation, the loud and repeated Voice of both. He
amples upon *Law*, he *plunders Property*, he *im-*
iſons and *executes Men*, he commits univerſal
oil, yet talks of *Right*; he *profanes* the Name of
uthority, and jeſts with that of *Parliament*. Did
pretended Grandfather love *Parliaments*?
ould he be adviſed by *Parliaments*? Or did he
ep *his Oaths* to *Parliaments*?

HIS very Claim, the *Claim of Deſcent*, is a
efiance of *Parliament*, and *Law*, and *Oaths*.
the Parliament can exclude one King, and
ooſe another, then is his Claim by *Blood* a
wble; nay, 'tis *Treaſon* againſt the *Conſtitu-*
n. But, if *that Claim* prevail, then there is
End of *Parliaments*, and a Man may deſtroy
Nation, becauſe he is called, or calls himſelf,
ng of it, or becauſe *his Anceſtors*, nay, becauſe
pretended Anceſtors, were *Kings* of it. If no
qualification can diſable him, then a Perſon
fit for the *loweſt* Office in Life is fit for the
heſt; one that is *dumb* may *utter* Laws; a
Man may *liſten* to Counſel, and *hear* Peti-
; a frantic *Enthuſiaſt* may dictate in Reli-
; and an *Idiot*, or, which is worſe, a wilful
perjured Tyrant, may govern the State.

SUCH is his *latent Claim*; it *muſt* be ſuch;
he dare neither give it up, nor explicitly
aſſert

aſſert it. The *Parliament*, *many*, *all* ments have ſettled the *Succeſſion*, as it ſettled; forced to do ſo by the *Perfidy*, gotry, the *Frenzy* and *Tyranny* of *his* Grandfather. Yet he mocks thoſe that mocked, with an Appeal to *Parliament*. does not, he dares not deſcribe what ſort liament he means, how choſen, and ho cipled; neither need he deſcribe it; we his Meaning: He muſt either have *no* ment, or one *worſe* than none. In th bers, a *deſperate Fortune*, and an *implac* rit, will be the *firſt* Qualification; blind the next; and an abandoned Submiſſio Will, the laſt and greateſt, recommend other two.

So that, whether he ſhould have *ſu* liament, or *no* Parliament, there will b of *genuine Parliaments*. And then—ur lows? Ask him, and he will not tell yo will, and all Men may gueſs; even *whe* pleaſes, final *Bondage*, and the *Inquiſition* and *Fraud* triumphant, *Conſcience* oppr *Bible* baniſh'd, *Popery* and Flames in and *Proteſtants* burned, or their Bodie at the Expence of their *Faith*, and th Here is a Catalogue of Woes, dreadful not all. Behold them, *Britons*, abhor prevent them.

A POPISH *Government*, and a *Proteſtant* *arliament*, are a Contradiction: They are Fire nd Water to each other. A *Popiſh Parliament*, a *Proteſtant Country*, is equally impoſſible. Will he declare himſelf a *Proteſtant*? He dares ot. Nor ſhall we believe him, if he do. The moſt *furious Papiſts* are his *keeneſt Emiſſaries*, e moſt *active* to *poiſon* and *pervert Proteſtants*: he *groſſeſt Papiſts*, almoſt Savages, are armed or *him*, and for *our* Deſtruction.

ARE theſe Tokens of his being a *Proteſtant*, inclined to be? His pretended *Grandfather* ng *feigned* himſelf a *Proteſtant*: His pretend- *Grand Uncle* carried on *the Fraud to his Death.* oth of them *continually* nurtur'd *Popery*, and etray'd the *Proteſtants*; one of them *openly* at- empted their Deſtruction.

WE have already a *Proteſtant King*, one of ur own ſeeking and approving, never ſuſpected f Popery, or of any *Fraud*, or of any *Equivoca-* his *Progeny* all *Proteſtants* by *Principle and Education*: Shall we risk a *deſperate Change*, ecauſe the young *Pretender talks civilly*, and akes *Promiſes*? Are not all his Actions lawleſs, oſt of them barbarous? And is Succeſs likely mend ſuch a wild lawleſs Adventurer? He bours to be Maſter by Violence. What he ains by Violence, he muſt keep by Violence; nd can never be ſafe, till all Men be undone,

till

till *Will* determine *Law*, and the *Sword* [illegible] *Property*.

SUCH is thy threatened Fate, O En[illegible] Rouſe, and extirpate the *Patricides* that th[illegible] it. The Spirit of the Nation hath *loudly* d[illegible] ed itſelf, and *glorioufly* from Sea to Sea, noble *Ardor* and *Diſdain*, againſt a *want truder*, againſt *Savage Traitors*, and *a Re unprovoked*. What remains but to nouri purſue that glorious Spirit? The Alterna ſhort, To ſave *all*, or to loſe *all*, To *deſtr* be *deſtroyed*.

IN my next, I ſhall illuſtrate and conf that I have here advanced, by an Example the Hiſtory of *England*.

NUMBER VII.

The Norman *Invaſion, how ſanguinary and fatal to* England. *The Invader how faithleſs and barbarous to* Engliſhmen.

IN the following Extracts from the *Reign*, or rather the *Uſurpation* and *Tyranny* of *William* e *Norman*, we have a Specimen of what may reaſonably be dreaded from the *Pretender* ther *old* or *young*) who like the other Invader, ims an *airy fictitious Right*, and would aſſert it Force, againſt Law and Religion; and, to oy it, would make three Kingdoms perjur'd ves or Victims.

WILLIAM the *Norman*, improperly call'd *queror*, invaded *England* at the Head of Forces t'd and collected from many Countries, moſt hem needy Adventurers, allured by Promiſes Plunder and Settlements in this Kingdom, eh, when ſubdued, was to be turned into il, and parted amongſt the Spoilers, with

proper Preference and Allotment to the *pr*
Spoiler. It was an Attempt as deſperate as
ed; and they might all have probably perif
it, though they were victorious at firſt, h
the *Clergy* deſerted the Common Cauſe, an
ken their Engagement to the *Nobility* a
Londoners, purely to make early Court
Uſurper, and to gain proper Advantages to
ſelves, whatever became of the reſt. Th
I bleſs God, is different now, and we hav
ferent Clergy, who being convinced, th
have a Common Intereſt with the Laity
Cauſe of Liberty, join cordially with the
have borne an illuſtrious Teſtimony againſ
tural Rebels and *barbarous Uſurpation.*

YET, with all the Advantage of this f
fection, he could never have ſucceeded,
not *ſubmitted to Conditions*. He found
encompaſſed with ſo many Diſtreſſes,
threatened with ſo many more, that, to
Famine, and to divert the *continual De*
his *Followers*, he *agreed to Terms*, the m
dily, as he intended *to keep none*. He
the *Engliſh*, upon receiving the Crown *fr*
to preſerve all their Laws and Liberti
added many magnificent Promiſes, whic
his fair Behaviour, diſpoſed them frankly
him.

HIS Deceit laſted not long, but gave way to his innate Appetite for Power, and to his devouring Avarice. He had another conſtant Stimulation to rob and oppreſs, from the reſtleſs Diſcontents and Importunities of his *Comrades* in the *Uſurpation*, calling upon him for *Donatives* and *Gratifications*, boldly pleading their *many Wants* and *many Services*, together with his *Promiſes* and *Treaty with them*. To anſwer all their Demands, and all his own, he had no other Reſource but to rob the *Engliſh*, and, by *perjuring* himſelf to *them*, be able to keep *his Faith* with his *Brother Robbers*; beſides, he took Tyranny to be his beſt Policy, to diſable the Oppreſſed from avenging their Oppreſſion.

THIS is the eternal Overſight and falſe Craft of *Tyrants*; as if a People wealthy and well protected (Bleſſings that naturally diſpoſe them to be content) were more to be feared by their Protector, than a People plundered and deſperate. The Dread of lawleſs Power may reduce the Bodies of Men, perhaps their Lips, to acquieſce; but their Spirits will remain the more ulcerated and implacable.

IT is plain, that *William* the *Norman* came into *England* a *determined Enemy* to the *Engliſh*. He was in his own Nature a *Tyrant*, as almoſt all that aim at *Conqueſt* are, and engaged by *Compact* to exerciſe endleſs Tyranny: Yet he ſwore

and promiſed, and made fair Profeſſions; t
of his *pretended Title*, and *Kindred to the Th*
and referred all his Pretenſions to the Dec
of the *Engliſh*, in other Words, to a *Free Pa*
ment, who to be ſure muſt act from pure
viction with *Norman* Swords at their Throa

HE was obliged to impoveriſh the whole
tion to gratify thoſe, who, upon that Con
only, joined with him in *invading* the Na
His Courſe of Reigning was therefore nat
a Courſe of Plunder, and of Cruelty to
as dared to complain of being plundered: C
plaint was a Proof of Diſaffection, and
Complainers were hanged as Traitors.
firſt Tax that he raiſed was oppreſſive and
trary, and levied with all the Exceſſes of Ri
the whole contrary to his Oath. The Mo
for it were equally odious, as it was for M
to pay his *Confederate Spoilers*; a doleful
ſon to the poor *Natives*: Yet all this wa
the worſt: He had ſuch Contempt for his
nour and his Oath, as well as for his Sub
that not a *Farthing* of this *terrible Tax*
paid to the *Normans*, though for them on
avowed to have raiſed it. He kept the w
to himſelf, as a *Fund* againſt the *miſerable P*
from whom he had ſqueez'd it; *miſerable* in
thus mocked and drained, yet liable to be
equally drained, upon the ſame Pretence.

HITHE

HITHERTO he had robbed them but in Part: He next proceeds to ſtrip them to the Skin, upon a Charge againſt them, founded upon downright Impudence, namely, *their Adherence to their late lawful King, Harold the Second*, when they had no other to adhere to. Had that brave Prince been alive, the *Engliſh* Throne would not have been defiled by the rough *William*, who had no Peace whilſt the *Engliſh* had any Land: No Argument will do againſt a naked Sword. He ſeized a great Number of Eſtates with as little Ceremony as Mercy.

WHEN by this, and every furious Oppreſſion, he had made the miſerable Nation ſtark-mad, his next Step was to puniſh them for being ſo. He, therefore, beſides infinite Vengeance, corporal and capital, at once ſeized into his own Hands all Baronies, and all Fiefs of the Crown, whatſoever. Thus he reduced all the Nobility and Landholders in *England* to Nakedneſs and want of Bread. Their Miſery, which ſeem'd complete, had yet a heavy Aggravation, and they had *another ſhocking Scene* to behold: Their Eſtates were granted to the *Favourites* and *Champions* of the Uſurper, *deſperate Adventurers*, and the *needy Hunters* of Fortune.

THESE *Upſtarts* and *Spoilers* were incredibly exalted. Some of them rioted in the *Revenues* of whole *Counties*; many of them counted their

Manors by Hundreds. Others were made L
of *Cities*, others *Proprietors* of *great Towns*;
reſt commanded *ſtrong Forts* and *Caſtles*,
purpoſely built to inſure the *everlaſting Bond*
the *wretched Engliſh*. All theſe *lofty U*
had it now in their Option, to ſtarve, or to
the *genuine Lords and Owners*; I mean, ſu
them as the cruel Mercy of the *Invader* ha
to live *bereft* of *Dignity* and *Bread*.

THESE new Lords, governed by the M
and Spirit of their Maſter, admitting none to
under them but their own Adherents, *En*
was in a direct Way to loſe its Name, w
was abſurdly derived from any Number of S
and *Beggars*.

THIS wonderful Revolution of Rank
Property, ſo univerſal and ſo ſudden, as
ly to be matched in any Country, under
Tyrant, upon any Provocation, contr
freſh Guilt and Horror from the *inſidiou*
haviour of the *Uſurper* juſt before. It
unuſually *ſoft*, and even *fatherly*. He
ed to affect Popularity. He had relaxed th
vere Exerciſe of Power, recalled *Exiles*, r
ed *Priſoners*; ſhewn Tenderneſs to the *En*
and puniſhed the inſolent *Normans*. He
again talked of calling a *Free Parliament*,
even aſſembled from all Parts of the King
ſuch Men of Note for Quality and Knowle

were fitteſt to acquaint him with the *national Cuſtoms* and *Laws*.

THIS Change of Behaviour in him cheated the poor *Engliſh*, and recovered the *Tyrant* their Hearts. In him it was all a *faithleſs Feint*, the Effect of his preſent Dread from an actual Invaſion in the *North*, from *Denmark*. As ſoon as he had bribed away that Peril, by Money to the *Daniſh* General, he ſtrait returned to his Rage, heightened by this laſt Danger. Beſides all the *human Victims* to his Fury, he vented it upon *Buildings* and the *Soil*. In the beſt Part of the *North*, for Sixty Miles together, he ſpread Deſolation ſo complete, that in all that Tract not a Tree or Shrub was left; not a Houſe or Church, nor Subſiſtence for Man or Beaſt. He was indeed leaſt merciful to ſuch as he did not forthwith deſtroy, but left to the Pangs of *Famine*, to ſeek Relief from *Carrion*, from the *moſt loathſome Inſects* and *Vermin*, and from the *Fleſh of one another*, till they at laſt expired, bereft of that *horrible Food*. The whole Region was converted into ſo abſolute a Deſert, that for many Years together the Marks of the Plough were not ſeen in it.

WHEN *William* had as it were extinguiſhed the *Engliſh Nobility and Landholders*, he extended his ſavage Scheme to the *Engliſh Clergy*, deſpiſing their *Privileges*, trampling upon their

Charters, and ſubjecting them to *what* Bu
he pleaſed. Where they ſubmitted, he
them like *Slaves*, and half-ſtarved them;
they aſſerted *their Rights*, he treated the
Traitors, ſtripped them of their *Freehold*
put *Normans* in their room. Moſt of th
my too was quartered upon them. He
all religious Houſes to be ſearched, and ſei
the Wealth in them; for That was what he
ed, though he pretended to look for con
Rebels and *Traitors*. It proved a lucrative S
to him, as he ſpared nothing that was va
the rich Ornaments of their Saints and S
their maſſy Plate, nor any of their precio
niture, however conſecrated to holy Purp

WITH all *this Outrage* upon *Clergyme*
had *no Averſion* to *the Clergy*. For, like
other cruel Men, he was a great *Bigot*, f
Reverence, and even of Liberality, to M
William hated the *Engliſh Clergy* becauſe
were *Engliſhmen* (juſt as any *Popiſh Tyra*
always hate *Engliſh Proteſtants*). His F
and Miſtruſt of them was ſo exceſſive, th
Juggling with the *Pope* (the Father and E
rager of all Miſchief and Impiety) he pro
his Conſent to deprive all the *obnoxious D*
ries at a Blow. Some he *baniſhed*, othe
impriſoned, and ſupplied all the Vacancie
Strangers, *Creatures of his own*, or of the P

SUCH was the Return which he made to the *Engliſh Clergy*, for their early Submiſſion to him and their Treachery to their Country. A different Spirit, becauſe a different Religion, actuates our *modern Clergy*, who oppoſe the Advances of a *Foreign Yoke* and *Foreign Superſtition*, with true *Engliſh* Courage and true *Proteſtant* Zeal.

HIS whole Reign was a Series of Robbery and Cruelty. He was ſo ſingularly abhorred, that when a *whole Army of Conſpirators* was formed to deſtroy him, not *a ſingle Conſpirator* was found to inform him of his Danger. He ſaw it before he heard of it, and had no Reſource but to offer them *their own Terms*, and implicitly ſubmitted to *the Meaneſt*. He owned all their Reproaches to be juſt, condemned himſelf and all his *barbarous, faithleſs Tyranny*, ſolemnly promiſed a *thorough Reformation*, and gave them his Soul for a Pledge. He took an *awful Oath*, upon the Holy Goſpel, and expreſly ſubmitted *to be damned*, if he failed, for the future, to rule according *to the known Laws of* England.

THUS he ſtripped them of their *Fears*, as he did the *credulous Fools* their Followers of their *Weapons*; the only avenging *Devils* that he dreaded. The Leaders broke their Army, againſt all Senſe, and he his Oath, againſt all Conſcience and Shame. Nay, *his Oath* did but whet *his Vengeance*. They who had been the *Witneſſes*

and *Depoſitaries* of his *ſacramental* Engage
firſt felt *his Perjury and Revenge*, and he pu
the Slaughter with *profuſe Barbarity*, which
more bitterly felt by ſuch whom he *ſtarv*
Dungeons and Exile, than by thoſe whom h
butchered. *The Maſſacre* was extenſive an
relenting. This was raſh Rage againſt tru
licy. A Prince who acts like a Deſtroy
in perpetual Danger of being deſtroyed.
liam had one conſtant Encouragement t
blackeſt Perjury and *Tyranny*, the *Pope's*
rant and *Abſolution*: A Conſideration wor
the Thoughts and *Abhorrence* of all *Engl*
at this Day!

HIS conſtant Perfidy, Oppreſſion and C
ty, begot more Conſpiracies, and theſe freſ
barity and Carnage. Suſpicion was a Pr
Guilt, and whomſoever he diſliked, he ſuſpe
ſo that having *Criminals* without Number, he
Victims without Mercy. *Hanging* was the g
Puniſhment: To be *baniſhed and ſtarved* w
counted *a Favour*. *Numbers* periſhed in
ſome Dungeons: *Many* had their Eyes pulle
many had their Feet and Hands lopped of
both Sorts were left with the *Burden* o
and Carcaſſes, without *Organs* to *guide* an
port Life.

AFTER he had long waded in Blood,
all the beſt, and thinned the Nation, at le

its *Engliſh* Inhabitants, he ſet himſelf to accumulate Money, and ſpared no Oppreſſion, nor Device to oppreſs. It was a Courſe not of *Taxing* and *Collecting*, but of *Rapine* and *Grinding*. He had got a Kingdom by Robbery and Slaughter, and afterwards intenſly and eagerly purſued the Trade. He came to the Kingdom by *Force* and *Treachery*, and he ruled it as he got it. Neither did the conſuming Tyranny ceaſe with him: His Son *Rufus* was rather worſe than he; indeed, *a wolfiſh Tyrant*. Several of the *ſame Line* were as bad. They claimed the Kingdom as *their Property*, and a *Right* to it from *Conqueſt*. It had been much the ſame thing to the Nation, had they claimed it by *Divine Right*, only the latter muſt be owned better calculated for Deluſion and Tyranny, as it carries a more *awful Sound*, and derives itſelf from *Heaven*. We know what *dreadful Concluſions* were forged for *unlimited Servitude*, during the arbitrary Times when it was in Faſhion here.

GOD and his Majeſty defend us from ſuch Times, and from all ſuch as would revive them!

P. S. IN this Character of *William*, called the Conqueror, I have taken the Facts and Circumſtances as I found them in Hiſtory; ſo far am I from inventing either, to ſerve any Purpoſe of

my own. That he is not generally ſeen black a Light, I conceive to be owing to vourable Account given of him by Sir W *Temple*; a Performance unworthy of ſo ab candid a Writer.

NUMBER VIII.

The curious Speech of a Fugitive teſtant-Popiſh-Jacobite *Prie* Lewis *the Well-beloved.*

THE following Speech in *French* is h about in *MS.* at *Paris*, and comm for its Smartneſs and Eloquence. His Exc Mynheer *Van Hoey* has ſent a Copy of it *Hague:* An important Piece of Intel from ſuch an able Hand! A Friend of having tranſmitted a Tranſcript of it to think it well worth the Peruſal of *Engliſh* ers. In order to be quite exact in my Tr tion of it, I have even preſerved ſome *Gal* that none of the *Pith* and *Scope* of ſo cur Piece might be loſt.

Mr. KELLY, *the Nonjuror, Secretary to the late Biſhop* Atterbury, *now* Envoy *from the* Young Pretender *in* Scotland *to the King of* France, *his Speech to that Monarch.*

SIRE,

I HAVE the Honour to wait upon your Majeſty from my Royal Maſter, the *Prince Regent*, and am fully inſtructed by him (your Miniſters, *Sire*, have ſeen my Inſtructions) to diſplay to your Majeſty what a profound and lively Senſe he foſters in his princely Heart, of your generous Friendſhip to *himſelf* and his *Cauſe*; of your bountiful and *ſeaſonable* Aſſiſtance; and of your *Cordiality* in continuing to aſſiſt him; Aſſiſtance, *Sire*, ſo ſignal and ſucceſsful, as to have raiſed him from a *forſaken Wanderer*, to command an Army, to the Poſſeſſion of *almoſt* all *one* Kingdom, and to the *fair Hopes of another.*

HIS R. H. *Sire*, is ſo paſſionately penetrated with a Spirit of Gratitude towards your Majeſty, his gracious Benefactor and *Founder*, that he ardently longs to publiſh his Gratitude to your Majeſty before the Face of the whole World, by returning you your *own* Gift again, and laying *his Crown at your Feet.* A Title to it he had before, but,

but, at beſt, diſputed, always ineffectual Majeſty, *Sire*, in giving him *Poſſeſſion*, h were, ſubſtantially *purchaſed* the *Title* to His higheſt Ambition will be, to have the to wear, for your *Majeſty's Uſe*, a Crown ferred upon him by your *Majeſty's Bounty*.

FOR this pleaſing Reaſon, *Sire*, he applies to your Majeſty, to facilitate to Means of *thus* ſignalizing his Thanks to yo jeſty. Be pleaſed, *Sire*, to enable him to Triumph; ſince he *cannot*, he *will not*, *finally*, but for your *Majeſty*.

HE has the Honour, *Sire*, to offer othe of Advantage to your Majeſty, from ſuch py, ſuch a *ſeaſonable Revolution* in *Engl* that *vain*, *ill-judging* Nation, long in with the *deceitful* and *dangerous* Pride of and with a damnable Antipathy to the true *lic* Church, ſhall then no longer obſtruct Majeſty's *paternal* Schemes for the Glory *Crown*, and for the juſt Abaſement of ſuch and States, as would, for narrow Intere preſumptuous Ends of their *own*, dare to your Majeſty's wiſe Meaſures for your *o* nour and *their Humiliation*.

HIS R. H. *Sire*, incapable of the low of ſuch ungenerous *Caution* and *Neutrali* ambitiouſly ſeek his *own Glory* in advanci of *your Majeſty*, in *humbling all* who are

as to refuſe to *receive Laws* from ſo great a Monarch. In ſuch Aſſiſtance given to your Majeſty, *Sire*, for ſuch laudable and *pacific* Ends, his R. H. beſides the Reaſonableneſs of paying a *juſt Debt*, will have the Pleaſure and Merit of imitating the Examples of his Royal *Grandfather*, and his Royal *Grand Uncle* (of pious Memory) in their Behaviour towards your Majeſty's Great Grandfather, *Lewis the Great*, a glorious Champion againſt *Schiſmatics* and *Commonwealths*, and againſt all who ſtood ſo obſtinately in Defence of their own pretended Rights, as not to ſubmit them to *his Godlike* Power.

HIS R. H. *Sire*, hath planned out Meaſures for effectually reducing *untractable Spirits*, when, *by your Majeſty's Favour*, he is once ſettled. He likewiſe hopes and even intreats, your Majeſty's Concurrence in this his noble Deſign: He the leſs doubts your Aid, *Sire*, as it is a Common Cauſe, almoſt *equally* intereſting to both your Majeſty and himſelf. He purpoſes to begin with Perſuaſions and gentle Methods, and is ſo moderate as to be content with all his Subjects who will embrace the *Apoſtolic Syſtem* of the *Nonjurors* (of whom, *Sire*, I have the Honour to be one) neither can our *Faith* or *Diſcipline*, though we be *Proteſtants*, offend your Majeſty, ſince they ſo intimately ſquare with thoſe of the *Gallican Church*, which we have been ambitious to *reſemble*

ſemble and *imitate*, in all her *eſſential Te*
Practices, "Prayers for the Dead; Ador
"the Hoſt; the Invocation of Saints; the
"Purgatory; the Power of Prieſts to o
"Gates of Heaven and Hell; the Doc
"Auricular Confeſſion, Prieſtly Ab
"Chriſm, Penance, Altars, and the U
"Sacrifice thereon; but above all, the
"*Power*, and *indelible Character*, with t
"*interrupted Apoſtolic Succeſſion*, of *Bi*
"*Prieſts*."

WE hold too, *Sire*, the *Divine He*
Right and *irreſiſtible Authority* of King
deteſt *Schiſmatics*, and conſider the preſent
as Intruders, Presbyterians, and Time
ever ſince the *Revolution*; and we rec
Church Lands from the ſacrilegious Uſur
them.

Theſe *Catholic* Principles, *Sire*, will, we
warrant us, in the equitable Eyes of you
jeſty, for aſſuming, as we do, the *Title* of
tholic Church of *Great Britain*. Theſe C
Principles, *Sire*, and our ſteady *Loyalty*, h
endeared us to his R. H. the P. R. that he
ſeth to have *our Reſtoration* at Heart, as m
we have *his*. We burn, *Sire*, with fervent
to ſee the Churches glorioufly filled with a
Apoſtolic Miniſtry, *Confeſſors*, who have

mon Claim, common Sufferings, and a common Intereſt with himſelf.

HE hopes, *Sire*, that your Majeſty will graciouſly pleaſe to behold *him*, with ſympathizing Eyes, in the ſame tender and juſt Light as he doth *us*, engaged, *Sire*, in a Cauſe in which your Majeſty has an *equal* Concern with himſelf; ſince, as he will rule *by you*, *Sire*, he will be ever animated with the ſame glowing Ambition to rule *for you*, *Sire*, according to the illuſtrious Precedent ſet him by his *laſt* and *beſt Predeceſſors*.

IT is thus, *Sire*, that his R. H. has the pleaſing Proſpect of leſſening, *in Part*, that *immenſe* Heap of Obligations, which have been ſo long and ſo plentifully ſhowering upon *him* and his *Houſe* from the auguſt Houſe of *France*, particularly by yourſelf, *Sire*, the Repreſentative and *living Glory* of that *Imperial* Houſe. As to the literal Method of diſcharging thoſe Debts, he has the Honour to leave it intirely, *Sire*, to *your Majeſty's Wiſdom and Diſcretion*; determined, as he is, when all is paid, *ſtill* to conſider himſelf *your Debtor*, and the Debt itſelf as *immortal* and *irredeemable*. For your preſent Security, *Sire*, he offers your Majeſty his *Heart* and his *Kingdoms*, which are indeed already *yours*; and he graciouſly conſigns to me, *Sire*, the Glory of making your Majeſty that Offer.

IT

IT tranſports my Soul, *Sire*, and even i
it, as your Majeſty may be pleaſed to p
by theſe ſincere Tears, to foreſee, as I d
an unchangeable Hope, the *bleſſed Time* ap
ing,-when *your Majeſty* ſhall have *given* t
land a *new* Face, fixed the *true Heir* u
Throne, and *Uniformity* in the Church;
the Hierarchy ſhall no longer be invaded
filed by *Schiſmatics*, nor inſolent *Republica*
and *affront* the *Crown*; when *Church* an
archy ſhall go Hand in Hand, and give
without Controul, except when honoure
your Majeſty's enlightening Commands, o
ed by your wiſe Meaſures: Both *Church* an
will be the Work of your *own* Hands. C
ſcend, *Sire*, to enable us to complete
glorious Work. Be, *Sire*, be, to our *Thre*
doms what you are ſo conſpicuouſly to
Louis the Well-beloved.

YOUR Majeſty's great Wiſdom will a
you, *Sire*, that preſent Succeſs depends up
ſent Supplies. The uſurped Government
land grows every Day more formidable, e
ly at Sea, at *your Majeſty's grievous Expen*
to *our lamentable Misfortune*. It woun
Sire, it wounds us with Grief, to ſee *Me*
and *Republicans* ſo boldly ſeizing the *Sk*
Wealth of ſo *great a Monarch*. Be ſpeedy
to avenge *yourſelf* and *us*; ſhorten the

riumph and immoderate Gains, and give them *rightful Governor*; a Governor of *your own*, o will cure them of their drunken Insolence om *Wealth*, and of their wild Wantonness om *Liberty*; teach them, *Sire*, proper Re- ect for your Majesty, with due Loyalty and bedience to his R. H. your Majesty's *grateful ard and faithful Ally*.

IT will doubtless touch your Royal Heart, *re*, with the most pleasing Sensations, to hear e agreeable Information which I have the Ho- our to communicate to your Majesty, that there an intire and *equitable Plan* fixed for securing Royal Throne, as soon as it is recovered. who served or favoured the *Usurpation*, are only never to be trusted, but to be dispatched d forfeited, like the Regicides, *Sire*, at the last estoration. They are, however, to be treated the mean time with gentle Language, and en to be fed with fair Hopes, since it would be *mature* and imprudent to terrify them into ore desperate Measures of Defence than they *e even now* taking.

THESE Forfeitures, *Sire*, and the *Stocks*, hich have been rather Funds of *public Rebellion*, an of the *public Revenue*, will *competently* exalt d enrich his M———'s *Court* and *Followers*. he *present* Churchmen, who have so long and dfully opped themselves off from the *Apostolic*

Suc-

Succeſſion, are to be diveſted of all their Emoluments; their Miniſtry will be *Schiſmatical*, and all their *Ordinations* nu ny of the Church Lands will be reſume of them perhaps forfeited, and the reſt pu Thus, *Sire*, the *Church* will be brought riſh with the *Monarchy*, and to cruſh a *ries*, and all *Republicans*. For, at preſen none but *Presbyterians* govern the *Churc* but *Republicans* adminiſter the *Monarchy*.

PERMIT me, *Sire*, to acquaint yo jeſty with one ſucceſsful Stroke of our which hath done us marvellous Servic have convinced all our Adherents, that ſent complying *Churchmen*, *Biſhops* and are *Presbyterians*; and that *Presbyteri* much *worſe Chriſtians* than *Papiſts*, a Nic which *Schiſmatics* give to *Catholics*. Step, *Sire*, we do but confirm our Eſte Charity for the *Gallican Church*, with w have long ſtudied to *unite our own*, an agreed to a *Scheme* for that Purpoſe; a which Mr. *Leſly*, a celebrated Champion had the honeſt Boldneſs to preſent to an *Convocation* in the Reign of Queen *Anne*.

WE have, *Sire*, many Writers, and Books ready written, to prove all our Cl ſoon as we can Maſter the *Kingdom*, a *Preſs*; *Paſſive Obedience*, and *indefeaſible*

all be again our *conſtant*, and our affectionate themes, loudly and awfully echoed by every *divine* from every *Pulpit*; Doctrines, *Sire*, ever dear to his R. H.'s beſt Predeceſſors, and tenderly nouriſhed by them. We ſhall produce, *Sire*, voluminous Hiſtories (purpoſely compoſed) to prove the Succeſſion of the *Stuarts* from the ancient *Monarchical* Houſe of *Noah*, and that the old *Succeſſion* was *never* interrupted, whatever *reaches* Time and Violence, Neceſſity and Accidents, may have made in it. An egregious performance this, *Sire*, worthy of the Countenance of all *rightful Kings*, and of all *offended* patriots who oppoſe Kings whom they cannot *prove*.

IT is the firm Purpoſe of his R. H. (for to him his Royal Father, your Majeſty knows, will ſign) it is, *Sire*, his fixed Reſolution, to *revive*, and even to *ſharpen* the *old Laws*, and to reign with Vigour, like an *abſolute Maſter*, at leaſt by the Direction of the *greateſt* of all. For it will be, *Sire*, his *Study* and his *Pride*, always to reign according to *your Model*, and by your *ſage Counſel*; and to ſhew himſelf worthy of ſuch a revered, ſuch a *ſuperior* Pattern and *Director*.

SUCH, *Sire*, are the Sentiments, Views, Hopes, and Situation of his R. H. the P. R. Heaven and your Majeſty have rendered him hitherto victorious. He hopes that the greateſt

King

King upon Earth will concur with the
Heaven, in accompliſhing a Work ſo
and forwarded by both.

I SHALL impatiently wait, *Sire*, for
nour of your Majeſty's Commands,
more impatiently for the Execution of
your Majeſty's Miniſters.

NUMBER IX.

The Loyalty of Papiſts never truſted by Proteſtants. And Liberty inevitable Sacrifice a Popiſh *Revolution.*

IN the latter End of the Year 163
Iriſh Parliament, the *Iriſh Popiſh*
who were many, were extremely for
ſhew themſelves well affected and zeal
jects, and concurred unanimouſly in a
Four Subſidies to the King. In the Mid
Year 1641, the *Iriſh rebel* againſt the K
maſſacre all his *Proteſtant Subjects*, and
and animated in all their brutal Outr

these very *Popiſh Members*, lately ſo complaiſant, ſo loyal, and ſo zealous for the King, now defying his Authority, overturning the Government, and butchering his only *true Subjects*.

IT is remarkable enough, that ſo able a Man as the *Earl of Strafford* (he was then only Lord *Wentworth*, and Lord Deputy, but was afterwards Earl of *Strafford*, the Name which he is chiefly known by) then Lord Lieutenant of *Ireland*, had, but the Year before, in all his Diſpatches from thence flouriſhed, in high Strains, upon the *Loyalty* and *Affection* of the *native Iriſh*: He even upbraids the *Scots*, then forced by Oppreſſion into Arms, with the exemplary and peaceable Behaviour of the *Iriſh*.

THIS Repreſentation that great Man partly meant as a Compliment upon his own Management, and, probably, found it well-pleaſing at Court, where *Popery* was too much in Faſhion, and the *Iriſh* too much careſſed for being *Papiſts*, eſpecially by the *Queen*, who governed the Spirit of the King. He too, tho' a Proteſtant, was partial to Popery, as a Religion favourable to high Monarchy, ſuch as, it cannot be denied, he was fond of. Yet the diſcerning Lord Lieutenant is ſo candid as to warn the King againſt employing the *Earl of Antrim* to quell the Troubles in *Scotland*, as the King was inclined he ſhould; for this *Popiſh Earl* was then in great Favour with

the King, and even with Archbiſhop *Laud*. " neither hope much (ſays the ſagacious " *worth*) from his Parts, nor from his P " nor from his Affections.—As he is a Papi " Grandſon to that famous Rebel, the E " *Tyrone*, he is not to be truſted with any S " Arms which he is now applying for."

IN another Letter to the King, about Forces in *Ireland* againſt *Scotland*, " H " ſeeches his Majeſty, not to grant the E " *Antrim* a Troop (which he would ſure " Suitor for) as a Thing which would prov " unpopular to all *the Engliſh*, from his R " his *Race*, his Unfitneſs for Truſt, his in " ed Views, his evil and traiterous Deſigns, Beſides, Lord *Strafford*, in all his Letters, him as a very weak, vain Man.

After all this weighty Warning, the King favourable to this *Popiſh Earl*, talks of his fr noble Spirit, at that Conjuncture, and r mends him to the Lord Lieutenant, as w to be truſted and employed. His Majeſty, after, in a Letter to *Strafford*, tells him, " ſhould be glad you could find ſome w " furniſh the *Earl of Antrim* with Arms, t " he be a *Roman Catholic*; for he may be o " to me at this Time, *to let looſe upon th* " *of Argyle*."

ANTRIM, thus encouraged, applied for Six [thou]sand Arms, and even purpoſed to put the Forces he raiſed under the Command of his Couſin O *Neal*. "I am aſtoniſhed, ſays Lord *Strafford*, with his Lordſhip's Purpoſe, Colonel O *Neal*, underſtood to be in his Heart and Affections a Traitor! What a Proſpect for all our *Engliſh* here, to ſee Six thouſand Men (*Iriſh* Papiſts) armed with our own Weapons (ourſelves by that means turned naked) Men led by *Tyrone*'s Grandchild, the Son of old *Randal Mac Donald*, in the ſame Country, formerly the very Heart and Strength of thoſe mighty, long, laſting Rebellions?"

BUT though the Lord Lieutenant had excellently expoſed the Danger of arming Lord *Antrim*, the miſled King orders him to give the Earl all poſſible Aſſiſtance, and even to give him a Commiſſion under *the Great Seal*, to levy Forces. An Army of *Iriſh* Papiſts were accordingly raiſed, and officer'd by a ſavage Liſt of Names, *Macs* and O's, all of rebellious Note; all two Years after, bloody Butchers in the *Iriſh Rebellion*, and, even now, all ready to riſe with a Commiſſion from his Majeſty, againſt himſelf, as well as againſt his Subjects. At beſt the *Earl of Antrim* did no Service to the King; he had other Aims, though he had not Capacity, nor, juſt then, an Opportuni-

ty, to purſue them. He took the firſt Opp
nity, and moſt barbarouſly improved it; ye
ter the Reſtoration, he pleaded King *Charl*
Firſt's Commiſſion for all he did, and actua
a Pardon from King *Charles the Second*, I
upon that Plea.

ONE thing is extremely remarkable.
pears to be the Opinion of Lord *Straffor*
before the *Earl of Argyle* declared himſ
took the Covenant, his Country was give
by the King to the *Earl of Antrim* and oth

IF King *Charles the Firſt*, ſo true a
ſtant, was thus perniciouſly miſled and b
by *Papiſts*; what Wonder that *Charles th*
a real *Papiſt*, the more dangerous and guil
was a pretended Proteſtant, a Prince o
looſe Principles, and a Libertine in Life,
fond of Popery as he was of arbitrary P
known Foe to Law and Virtue, and Prot
a known Diſſembler, partial to Papiſts
conſtant Friend and Dupe? He was in
Meaſures hearty; though he was too l
timid, and too much devoted to Volupt
to riſk his Eaſe and Pleaſures, and Cro
openly declaring for the *Pope*, and intr
Popiſh Superſtition barefaced, both ſo o
the *Engliſh*.

HIS Brother, whoſe Zeal, like his B
was extreme, tried the mad Experim

periſhed in the Trial. He was baffled and ; and ſurely it was worſe than Death, to m a Throne, to live upon Alms from the of the *Engliſh* Name.

pretended Son is a ſaturnine Bigot, full Dreams of his *Divine Right*, which im- blind Slavery in his Subjects: He is drunk with full Vengeance againſt them for the damn- able Crimes of *Sacrilege* and *Rebellion*, in renoun- cing him and his Oracle and Prompter, *the Pope*. What Hope can be conceiv'd of his Off-ſpring? Neither he nor they dare, if they would, abjure the Pope or *arbitrary Power*. Without the *Pope* they may want Bread, and hereditary Right im- plies a Right to be arbitrary. The Blood they pretend to is but a diſcouraging Recommenda- tion, yet they have no other.

It muſt appear groſs Mockery, Mockery even barbarous Highlanders, to employ ſuch bloody , to rob the Property and to confine and the Perſons of Men, under the crazy Pre- of reſtoring Liberty. The great Grievance Liberty is too fix'd and flouriſhing; that ples upon *Superſtition* and *Tyranny*, and e pull'd down before theſe can be ſet up.

what Law does the Invader pretend to n, but that he has *Right* againſt *Law*, and oy *Law*? His Intruſion, by all the Steps ence and Blood, infers that no Violence

can diſqualify him, nor could diſqualify his
tended Father; that therefore he hath, and
pretended Father had, a Right to rule by
lence, and that no Man in the Three Na
nor the Three Nations themſelves, have any
to oppoſe Violence. Conciſe Reaſoning!
" that is in them, all the Lives, all the Pro
" in them, are mine by Right, and I will
" it by Force."

HIS Auxiliaries from Abroad are as ſho
as his Claims at Home, the Power of F
the Curſes and Demands of the *Pope*. H
pants for our Deſtruction, and knows th
ſure Way to deſtroy us, is to enſlave us;
der us forlorn and even *double Slaves* at o
French and *Papal Tyranny*; nay, Slaves at
Hand to a King of Straw, a Royal Shad
up by *Rome* and the Houſe of *Bourbon*.
dare he refuſe to his Maſters and Creator
own Bigotry, his Hatred of Proteſtan
Dread of Liberty, and the Merit of exti
Hereſy, will all excite him to execute his
tation with Zeal. *Religion*, *Liberty*, *Tru*
odious to his Maſters and to himſelf, m
ſudden Sacrifices to their *joint* Policy and Z

WHAT think you, *Engliſhmen*, *Prot*
and *Freemen*, of the ſhocking Scene? H
this is no more than the neceſſary Effects a
tural Operations of *Popery* and *Tyranny*. G

famous Canoniſt, the great Oracle of the *Vatican*, maintains, "That a Chriſtian City (or Community) may be *totally* and *lawfully* burned for a *few* Heretics dwelling in it." This Decision, ſo poſitive and bloody, is but agreeable to the univerſal Spirit and Practice of Popery. Nor can there be ſuch a thorough renouncing of *Chriſt* by the ſtrongeſt Words of Apoſtaſy, as the Butchering of Men and Chriſtians in *his Name*, and blaſphemouſly urging *his Authority*.

IF the Hereſy of a *few* draws down and warrants this fiery Doom upon a Community, What hath a *whole Nation of Heretics* to expect? What indeed, but inceſſant *Fires*, and *Furnaces ſeven Times heated*?

Take Warning, O *Britons!* when your Government is gone, your Liberty is gone, and your Religion muſt follow. *Foreign Politics*, and *indefeaſible Right*, *will*, *muſt*, ſoon *ſwallow* your dear Liberty, and all your Fortunes: *Papal* Zeal, for ever burning and bloody, *muſt*, *will*, furiouſly extinguiſh your *Religion*, and burn your *Perſons* and *Bibles*. Remember Queen *Mary*: Remember the *French* and *Iriſh Maſſacres*: Remember the *Spaniſh Inquiſition*, with the unrelenting Racks and Flames there: Remember the ſwift and inhuman Deſtruction every-where brought upon *Provinces* by *Popery*; and may God give you Underſtanding in all Things!

NUMBER X.

Remarks upon the Appeal of the Pretender (young or old) to the People.

BY the Stile of the Pretender's Declaration ſeems to rely, for his principal Support on the Stupidity and Infatuation of the Na He ſays, " his only Intention is, to reinſta " Subjects in the full Enjoyment of their " gion, Laws and Liberties." When we a the moſt copious Poſſeſſion of all theſe Bleſ even to Profuſion and Satiety, beyond all the tions of the Earth, he comes from *Rome*, w Religion is founded in Fraud, Rapine and C ty, to reinſtate us *Proteſtants* in the full E ment of *our* Religion, which is accurſed by and we are damned by *Rome* for holding it.

JUST ſo Queen *Mary reinſtated her* Sub in the full Enjoyment of their Religion, by le up the Papiſts to burn the Proteſtants, and pu this her motherly Goodneſs and Protectio

in *all their Rights*, to the End of her de-
Life. *She* promiſed as fair as *he* does,
ed the very ſame Things, and profeſſed the
ublic Spirit.

WHAT Reaſon can we have to believe that *he* will not follow *her catholic* Example, educated, as he is, in the ſame *catholic* Principles, which eternally infer the ſame *catholic Spirit*? Before we can take his Word, he muſt ſhew us, what he never can ſhew, that ever a *Popiſh* Prince kept his Engagements to Proteſtant Subjects, or that the Genius of Popery, and the Maxims of the Pope, will ſuffer him to keep them. Did his pretended Father keep them? He does not pretend to ſay that he did; he cannot pretend to ſay it: He knows that he did not; yet does not condemn, nor even cenſure him, for not doing it, nor for breaking all his ſolemn Oaths, and invading all our Rights.

WHAT therefore does he mean by his Intention "to reinſtate his Subjects in the Enjoyment of all their Rights?" I doubt he hath a *double* Meaning; firſt to miſlead, if he can, ſuch as already enjoy all their Rights; when at the ſame Time he intends, as his Education and Religion lead him, to ſpoil them of all. He would have them the while to think that they are wrong'd of their Right, and he comes to reſtore them. Thus he gives weak Minds Hopes,

in order to bring them to give him Admitt
and then, when they have made *him* Maſter
will teach them what *their* Rights are; nam
to be redeemed from *Hereſy*, and to be for
for their Good, into the Boſom of the Ca
Church; to be ruled by an *hereditary*, *indi*
ble Sovereign, who will recal them from
Guilt of Rebellion, and rule them by the fal
Laws of abſolute Monarchy. Liberty, a
now underſtood and practiſed, can be no
their Rights, as by it his Father was deth
and himſelf ſtands excluded.

HE therefore cannot mean *Engliſh Prot*
Liberty: If he did, his Declaration would b
diculous; for what People upon Earth ha
much Liberty as we? His preſent Attempt w
for the ſame Reaſon, be a Contradiction; f
whilſt we enjoy our preſent Liberty, *he* ca
ver reign. As little can he mean the pr
Proteſtant Religion, which excluded *his* Fa
for ever, and *him* from ever ſucceeding hi
ther.

THIS Language and theſe Promiſes are t
fore mere Mockery to all Men of Senſe, and
gar-Plums to Children and Fools. It is eq
abſurd and deceitful to call us *his Subjects*:
is an *Exile* by Law, and can have no Subj
We are not, we ſcorn to be *his* Subjects.
calling *us his Subjects* he diſowns the Law;

ing Sovereignty, and deriding us, he offers gracious Impoſſibility, of *reinſtating* us in we never wanted; what we enjoy above all our Religion, Laws and Liberties.

not this pleaſant? His Father ran Headlong ſtroy all theſe, the Moment after he had to preſerve them all: King *William* re- them: King *George* has enlarged them, and ſteadily preſerves them. In what Senſe are they to be *reinſtated*, but by being *re-deſtroyed*? As he is the viſionary Repreſentative of all his Subjects, that is, of all *us*, who are not his Sub- jects, by *reinſtating himſelf* he concludes that we ſhall all be reinſtated,——for *we* are all *his*.

NEITHER are ſuch extravagant Doctrines and Demands unlike thoſe preach'd up by the Court Sycophants in his Father's Time, and too long before. It would be endleſs to cite Quo- and Sermons, and the Abuſes then put up- God's Word, on this Subject, by Men pro- calling themſelves *Religious*, and proſtitute- Name of *Proteſtants* to Popiſh Purpoſes. Illuſtration ſhall ſuffice here out of Thou- Doctor *Ball*, Maſter of the *Temple*, taking Text the Words of our bleſſed Saviour, der unto *Cæſar* the Things that are *Cæ-*," deſired his Audience to obſerve, that ords were RENDER *unto Cæſar*, not *unto Cæſar*; for that *all* was *Cæſar's*

before. The courtly Doctor goes on to ſhew Men, that no Man had a Right to any Thi that whatever Men had was *Cæſar*'s, and C ad a Right to *all* Things.

I NEED hardly add, that by *Cæſar* the D tor meant King *James*, or King *Charles* (I fo which) Princes not very *Cæſarean*, but gr of all the Rights which Doctor *Ball* confe upon *Cæſar*; nor had *he* any other Reaſon ſo conferring them. Had it been neceſſar have derived theſe Princes from the Blood *Cæſar*, 'tis not improbable that the court Divine would have invented a lineal Deſcent *him*, found a Text for it, and branded as *Ath* all who diſputed it.

I CANNOT but here remark, with Conc that the Divines of thoſe Days, even ſome Divines, whilſt they contended againſt the Fr and Horrors of Popery with irreſiſtible F and Succeſs, yet with ſtrange Inconſiſtency, ſtrange Zeal, maintained the wild Tenets of *defeaſible Right*, and *blind Bondage* to the of a Tyrant; even of a *Popiſh* Tyrant. I one of the many and mighty Bleſſings attend the Revolution and Proteſtant Succeſſion, our Divines breathe a different Spirit, and c tend, like good *Engliſhmen*, for Civil Libe and, like good Chriſtians, for Liberty of C

ſence,——Doctrines odious and decried in former Reigns.

THE Pretender therefore, by *Religion, Laws and Liberties*, means ſuch as his pretended Father, King *James*, pleaſed to allow his Subjects; for he ſtrove to extinguiſh all the Laws of Religion and Liberty, which *they* claimed to themſelves. By theſe Laws and Liberties, therefore, *he* cannot intend, and therefore *we* cannot underſtand him to intend, *Ours*. His Words are manifeſt *Cant*, the *Cant* of all *Invaders*. Who, that invades a Country, would not flatter it to obtain it? There is not a Tyrant in *Europe* but pretends to allow his Slaves great Rights and Privileges, and profeſſes how *tenderly* he will maintain them in ſuch. Old *Louis*, in every Step he took, and in every Edict he publiſhed, purpoſely to deſtroy the Edict of *Nantz* (and he was continually, by all Steps and Edicts, puſhing that perfidious Deſign) was careful conſtantly to declare, "That he would never violate the "*Edict* of *Nantz*," which he ſtill faithleſly ſtiled the *perpetual*, the *irrevocable* Edict.

THE only literal Meaning which the Pretender's Words will bear, is a Meaning which he will not publicly own, nor like to have it diſcovered. "To reinſtate all his Subjects in the "enjoyment of their Religion, Laws and Li"berties," is a very proper Declaration and En-

couragement to moſt of thoſe who own *him* for *their* Sovereign; to all bigotted Papiſts and hot-headed Nonjurors; to deſperate Out-laws, ſtarving Exiles, ſavage Highlanders, and *Iriſh* Rapparees; to all who claim Eſtates, forfeited by their own, or their Father's Treaſon; and to all Traitors who gaſp for the Eſtates and Properties of our real and true Subjects, who incur the Treaſon of oppoſing *them*.

To all that hungry Hoſt ſuch a Promiſe is a delicious Bait; a Redemption from Miſery; a Call to Happineſs; an Invitation to take Poſſeſſion of the *promiſed Land*, with all its Wealth and *Milk* and *Honey*. But it is a terrible Denunciation of Woe to *us*, the preſent Poſſeſſors, to be ſtripped and extirpated, deſtroyed or expelled like the *accurſed Philiſtines*: For, as *God* gave *Canaan* to the *Jews*, the *Pope* can give *England* to the *Catholics*; juſt as he did Half the Globe to the *Spaniards*, who have rendered it, by every Effort of ſavage Cruelty and devouring Tyranny almoſt as *waſte* as when God firſt created it.

By the ſame Rule of juſt Conſtruction we find what he means by *removing the Encroachments made upon a* FREE *People*. Theſe Encroachments are the *Revolution*, the *Proteſtant Succeſſion*, the *Diſeſtabliſhment* of *Popery*, the Reſtraints upon *Papiſts*, the Settlement of *Here-*

Exclusion of *Catholic* Princes, and our Reſiſtance of Catholic Tyranny.

THESE are Encroachments and Grievances with a Witneſs; terrible Grievances to the *Pope*; terrible Encroachments upon the *Pope's Pupil*. Can he come, encouraged by the *Pope*, to mend the Condition of *Proteſtants*? For, by the Pope's Encouragement he comes, armed with the Pope's Bleſſing upon his Popiſh Endeavours, and with the Pope's Curſe againſt *Proteſtants*. Can he come by the Aid of *France* and *Spain*, to increaſe the Happineſs and Strength, and to improve the Liberties of *Engliſhmen*? For, by the Aid of theſe *Catholic* Powers, he comes armed againſt *England*.

HIS Promiſes therefore, in *any other Stile*, are *Deriſion*——His Argument from Succeſs, is a moſt raſh and profane Argument, moſt uſed to wicked Purpoſes, and to colour wicked Courſes: The blackeſt Criminals have at all Times urged it, as often as they have been ſucceſsful. By the ſame Argument, Providence hath been much longer againſt him and his Family than for them: They have been Fifty-ſeven Years in Exile, and he hath had a Mock-Reign of a few Months over Out-laws in Arms. We, who oppoſe him, can more juſtly urge his own beſt Argument againſt him; we act under the *Goſpel* and the *Law*, in Conformity to both, and have

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the beſt Claim to Favour from *Providence*, therefore faithfully truſt to Providence, and ourſelves indebted to it for the *Revolution Proteſtant Succeſſion*, as we hope ſoon to *his* utter Defeat and final Expulſion. Why a Defeat hath not happened ſooner, all Men ment, and moſt Men foreſaw.

IF he reaſon conſiſtently, he muſt that *Providence* hath forſaken him, and him to fly from the ſame *antient Capital*. he got thither we all know, and he ought Compunction to recollect. It was by the chery of *Parricides in Authority*, Men alway tly uſed, faithfully protected, and even fav by the Government.

HE made War upon his Majeſty, and Majeſty's beſt Subjects, by the Aid of the He did it by Surprize, at the Head of Barb and Rebels unprovoked, all of them merc uſed; many of them pardoned for former ſons; many of them truſted; ſome of them ferred by his Majeſty, ungratefully and unna ly turning his own Arms againſt him; unfur ed with any Plea from Oppreſſion, any Per tion for Conſcience, any Encroachment the Laws, any Alarm from Arbitrary Power der the moſt legal, the gentleſt Adminiſtra in full Poſſeſſion of Liberty, ſurfeited wi unworthy of it, and wantoning in it.

SUCH is the mad, the unhallowed Spirit and Character of this Rebellion, and such Glory does it reflect upon the *Revolution*, which was only an Effort and Scheme of *Self-Defence*, or rather, of *Self-Preservation*, against a crazy Tyrant's defying Oaths, rending Piecemeal the Laws of God and Man, and making War upon Law and Conscience, and human Society.

EQUALLY unfortunate is he in his Attack upon the Government, from the Faults found with it. The mildest Government is always the most boldly blamed; Fulness of Liberty is constantly exposed to the Abuse of Liberty; like Health and Wealth, and all other worldly Blessings. Ambition and Discontent will readily find Grievances, or as readily make them. Nay, the necessary Defence of Society is a Grievance to those who want to distress Society, or even to alter it for Ends of their own. Places and Employments, which are inseparable from Society, as without them it cannot be governed, are Grievances to such who want them and cannot get them; and the Possession of them is the surest Cure for railing at them. The Abuse of *Parliaments* comes with an evil and ill-judged Grace from *his* Pen, who a preposterous Grievance out of his Mouth. King *James* hectored and defied Parliaments, would have extinguished Parliaments, and set up his

his weak Will, that is, Popery and Tyranny, the Room of Law, of Goſpel, and of Pa ments. The Excellency of our Laws is a P of the Excellency of our Parliaments, and a rious Defence of them; neither can they h higher Praiſe, than that the Pretender and o Papiſts diſlike them.

PENAL Laws are the ſtale Common-P of all diſaffected Men, and the eternal Subje their *Invectives*, becauſe they ſet Bounds to Fury. It is natural for Rebels to rail at the L that hamper and hang them. I wonder that Pretender's *Manifeſto* ſhould venture to men *Penal Laws*, when before the Revolution alt every *Penal Law* was wreſted into a Co *Law*. Even the Defence of Law was made *pital*; and ſo worthy an *Engliſhman*, and ſo g a Man as *Algernoon Sidney*, was arraigned for *belling*; for, ſo that excellent Book of hi Defence of Liberty againſt Tyranny, ſince pr ed and read with Applauſe, was then called; that true Patriot was executed for publiſhing though it never went out of his Cloſet, nor proved to be his Hand-writing. Harmleſs Wo and Converſation became the Objects of Pe Laws, which were virulently ſtretched to m *public Martyrs*. I doubt it is the greateſt M fortune of this Government, that Penal L have been ſo little exerted; we *ſee* the Numb

and Boldneſs of Papiſts: Pray God we may not *ſuffer* it.

HE talks idly and looſely about former *Miſ-carriages* under King *James*, and the *Outcries* againſt them. He calls Outrages and Tyranny *Miſcarriages*; the Invaſion and Suſpenſion of the Laws; the High Commiſſion, an Inquiſition ſet up to deſtroy this Proteſtant Church; the exacting of Money from the Subjects, without Law, and againſt Law; the Impriſonment of the *Biſhops* of the Church, a Third of the Bench at once, for their modeſt Petition to be relieved from crying Oppreſſion; an Army maintained againſt Parliament and People; many of the Officers Papiſts, commiſſioned againſt Law; many of them *Iriſh Papiſts*, the Butchers of *Proteſtants* in 41! or ſprung from ſuch Butchers, and ſtill raging with the ſame Spirit of Butchery; Cities and Boroughs robbed of their Charters, their dear Birthright! Parliaments extinguiſhed; Proteſtants diſplaced and oppreſſed; ſome burned, many baniſhed; Popiſh Prieſts governing public Councils; Popery itſelf advancing with dreadful Strides, already poſſeſs'd of the Throne, and juſt ruining the Church; barefaced Tyranny ſet up; *Jeffries*, and the other Inſtruments of Tyranny, wantoning in Oppreſſion, ſporting with the Lives and Fortunes of Men, and wading in Blood: All theſe frightful and conſuming Woes; all this Train

Train of Horrors, he calls *Miſcarriages*; ne
does he call them by this gentle Name *expl*
but only for Argument-ſake, *ſuppoſes* t
and boldly adds, that "They have been
"*than atoned for* by an Exile of his F
"during Fifty-ſeven Years."

THIS may paſs for Reaſoning amongſt
ditti; Ruffians, deſperate Partizans, and the
thuſiaſts of Party; amongſt ſavage Papiſts
tending him from Ignorance, Bogs and M
tains; but it is an Inſult upon Common S
the more ſo, becauſe he does not once b
King *James* for having committed ſu
Group of Tyrannical Exceſſes: So far
from declaring that he is ſorry for them, aſh
of them, and that they ſhall never be repe
though had he ſo declared, we ſhould not
ſo believed: His Religion permits him to
miſe fair, but damns him if he keeps his
miſes.

BY this odd Language, and as odd Sil
we may clearly ſee what *he* intends, and
we may certainly expect, even to ſee all re
that was done *at* and *ſince* the *Revolution*,
all *revived* that was done *before*. What
was I have juſt ſhewed, and could ſtill
more tragically, had I Time to retail here a
Doings of *James* II. whoſe whole Hiſtory i
one continued Strain of Perfidy, Perjury,

and Tyranny; a little Heart full of great ...tion; a weak Head; and neither Head nor ... in his *own* keeping.

...ſeems we have had *an unlawful Govern-*... *ever ſince the Revolution.* Unhappily for ... this his Complaint hurts him bitterly. It ... certain, that we have enjoy'd more Felicity ... Liberty, ſince the Revolution, than this ... ever knew ſince it was a Nation. It is ... that Tyranny was never carried to ſuch ... Height as *before* the Revolution under *his* pre-... Father.

HERE is a Choice offered us, to continue ... we are, *Happy* and *Free*; or, to relapſe in-... *Servitude* and *Yoke* put upon the Necks of ...refathers by his Father. We have a hope-...cimen, from his Son's Behaviour in *Scot-*... what we may aſſuredly hope for in *England.* ... he rules by wanton Will, by Sword and ..., chiefly by the Aid and Counſels of Moun-...s, who neither obey Law, nor can read it. ... are his Meaſures of Government, for ... he has *full Powers* from his *Father* at ... Whilſt he is openly trampling upon all ... and all that Free Parliaments have done, ... acting what every Parliament muſt abhor, ...cks us with an Appeal to a *Free* Parliament: ...ted and ſo talked King *James*, but would ... ſtand the Trial. His whole Truſt was

in

in an *Iriſh* Army, as that of his Son is in
like it.

THE Argument from *Providence*, taken
his Succeſs, is equally ridiculous. Hath P
dence led him to Victory, and the antient C
of *Scotland*? Then Providence juſtifies la
Invaſion and Outrages, and the Violence o
Sword againſt the ſacred Sanction of Laws.

WITH the ſame Inconſiſtency and Impor
he talks of the *miſerable Situation of the K
dom at Home and Abroad.* Who hath co
buted ſo highly as himſelf to make it miſer
Before he embroiled us, we rioted in Eas
Plenty; this gauled his great *Patron*, who t
fore ſent him to reduce Free *Britons* to the
dition of his own Subjects, who are ha
Slaves; nor is there ſo ſure a Way to exalt Fr
as to ſink and inſlave *Britain*. Without thi
ſign we ſhould not have had this Viſit. It i
Intereſt of *France*, and therefore the Buſine
France, to undo us. This is the Uſe ſhe m
to make of the Pretender; it is the Uſe w
ſhe made of King *Charles* and King *Ja*
who, from powerful Independent Sovereigns,
meaned themſelves to be the *Deputies* and
adjutors of the *French* King, to enthral *Eu*
a Task never to be effected till *they* had enthr
their People. They became the Inſtruments
Confederates of *France* againſt their own

Thence ariſes the Zeal of *France* to eſta-
or, if you will, to *reinſtate the* Pretender,
a *Race propitious* to *France:* Thence her
d to King *William*, to King *George*, and
berty; and thence her Partiality and Suc-
to the Pretender. If *France* apprehended
ood from *England*, *France*, far from helping
would help *England* againſt him.

THIS is, at preſent, the Perſuaſion of every
Engliſhman, and juſtly fills them All with
preſent univerſal hoſtile Hatred to *France*;
the *Pretender*, as the Implement of *France*.
ame Perſuaſion endears to them, with ſea-
e and unexampled Affection, their own
nt and matchleſs Conſtitution, and their
rave and excellent King *George:* God bleſs
roſper him, and blaſt the Devices of his
ies!

NUMBER XI.

Popery tried by Chriſtianity Reaſon, and proved an Enem both.

WHATEVER tends to the general of Men, will eaſily be believed to come God. Whatever only promotes the Intereſt o ticular Men, eſpecially if it be burdenſome a jurious to the reſt of Men, is only the Contri of particular Men, and can never come God, who made all Men, and is *no Reſpe Perſons*. To ſay, that he countenances an row, ſelfiſh *Craft*, to cheat and plunder, oppreſs All for the ſake of a Few, or of Ma not only to belye, but to blaſpheme him; the all-wiſe Creator of Men, and Preſerv Heaven and Earth, could deſcend to low federacies and Impoſture, the more dete and impious, for profanely uſurping the N of *Piety*.

I SH

I SHALL not here enter into a Diſplay of the infinite *Machinery* of *Popery*, obviouſly framed to cheat and engroſs the World, to mock God, and to rob and abuſe Men. I ſhall at preſent inquire a little into the Notions of *Charity* entertained by the *Romiſh Church*.

IF ſhe want that great *Characteriſtical* Grace, ſhe wants *Chriſtianity*. *Alms* and Partiality to thoſe of her own Fraternity, are only Flattery for Flattery, the Wages of Credulity and Bondage, all to keep her Dupes in good Humour, at the Expence of Truth and their *Eye-ſight*.

THE genuine Trial of *Charity* is, to apply it to People of *a different Perſuaſion*. If it ſhew Mercy, and *Tenderneſs*, and *good Will*, there; and hope the *Salvation of their Souls*, though it condemn *their Opinions*; it is *genuine*, it is *Chriſtian Charity*. But where it *hates*, and *damns*, and *perſecutes* all others; it renounces *Chriſtianity*, and bears the blackeſt Mark of *Impoſture*; leaſt, of *Fanaticiſm*.

IT is a prepoſterous Notion of God, who formed us all, to conceive, that he is addicted to Modes, and guided by Names and Caprice; and that he hates, and will damn, *any* human Soul for *ſtriving* to *pleaſe* him the *beſt* Way it can; much leſs for diſliking any Worſhip, which, however followed and magnified, ſeems more likely to *offend* and *contradict*, than to pleaſe

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the Almighty God, if it be no-where comman in his Word, but rather clearly forbidden th How can a Man, who has read the *Second C mandment*, bow to an *Image*, much leſs pra it? He, who contradicts this *Divine Comm* is a daring Impoſtor, a Revolter from God, a Tyrant to Men. His Guilt and Tyranny ſtill greater, if he curſe or puniſh any Man obeying God, rather than Men. By it he av himſelf an *Idolater*, a Champion for *Idolatry*, *Apoſtate* from *God*, and an implacable Fo all who worſhip *God in Spirit and in Truth*.

IF an *uncharitable Sentence* could be warra in any Chriſtian, it would ſurely be warra againſt ſuch, who contradict the moſt exp the moſt *poſitive* Laws of *God*; and at the time pretend to be his *only Followers* and Fa *ites*; and therefore deny his Mercy and Sa tion to *all* human Race beſides. If ever Pe *cution* can be juſtified, it is ſo, when 'tis inf ed upon *Perſecutors*. Do not they, who armed to deſtroy all, invite Deſtruſtion from Are they, who want all Charity, and ſhew Mercy, intitled to Mercy or Charity? Who follows *Reaſon*, and the *Bible*, is an Object Horror and Vengeance to *Papiſts*, who *lock* the *Scriptures*, and *baniſh* the Uſe of *Rea Popery* damns all who adhere *to either*, bu

hat it damns, and thus expoſes itſelf to be by others, as it always uſes others.

HE Plea, that *They* only are *in the Right*, ll others *in the Wrong*, is the ſtale Plea of *rſecutors* and *Fanatics*, from the *Pope* down *uggleton*; and may be turned by *every one* *every one*. *Muggleton* was as free of his *nation* to all who would not believe *impli-* in *him*, as his *Holineſs* could be: He even dowed his *Wife Mary* with the Power of *damn-* And doubtleſs the Sentence of that *curſing* would have proved *equally tragical* with f the *Pope*, had their *Means* been *equal*.

L theſe profane *Curſers*, whether they act *Crazineſs* or *Craft*, ſet up at once for *Om-* *ce*, and indeed for *all* the Attributes of in attempting to do what God never did, ng all the endleſs Roamings of the human and obliging all Men to *reaſon* and to alike, with Faculties infinitely *unlike*. What len upon Earth had ever exactly the ſame , Features, Senſations, and Perceptions? t the *Speculations* of Men ſtill more vari- nfinitely more wandering and unfixed? hat can be more frantic, than to blame r *differing*, when *Nature* itſelf, and con- y *Neceſſity*, hath made them to *differ*? ſe Men for ſo differing, is profane; to and burn them for it, is diabolical.

PERSECUTORS therefore, having renounced *Chriſtianity* and *Reaſon*, ought to be renounced by both. *Perſecution* is deſtructive of human Society. Men eternally differing in opinions one from another, muſt, when thus animated, for ever be deſtroying one another: and to drive all ſuch Difference out of the World, there muſt be but one Man left in it. That is the only, and the laſt, *certain* Expedient. Hence that *Perſecution* infers the *Extirpation* of Reaſon, as well as of *Religion* and *Reaſon*; at leaſt, that all Men ſurrender themſelves *implicitly* to the *Papiſts*, and to *eternal Vaſſalage*.

SUCH are the *Genius*, ſuch the Principles, and ſuch the *everlaſting Practices*, of Popery. *Papiſts* are bound in Conſcience to deſtroy *Proteſtants*. He is no *Catholic* who will not deſtroy *Hereſy*, and conſequently *Heretics*; and he, who is not a *Catholic*, is, according to *Catholic* Charity, ſurely damned.

COULD the Wit of Man, could the Malice of *Judas*, or of *Satan*, frame a more ſhocking Syſtem, a more dreadful Conſpiracy againſt human Reaſon, human Society, human Peace, Religion, and the Lives of Men?

SUCH a ſhocking *Syſtem*, ſuch a dreadful *Conſpiracy*, is *Popery*, yet *Papiſts* call themſelves *only Chriſtians*. To profeſs the Name of Chriſt, to believe in him, to imitate him, and do

is all nothing, without being a *Papiſt*; nay, re damned for all this, unleſs you are a *Pa-* damned in the next World, and burned in Had *Popery* been contrived by the bittereſt, moſt ſanguinary Enemies of *Popery*, it could ave been contrived more ſhocking and in- ble, than it really is.

T this dreadful Picture, this deviliſh Spirit Popery, are ſo far from provoking its Votaries hor it, much leſs to forſake it, that the dreadful it is, the more They reverence it; wfully *admire*, nay, *adore*, its *higheſt* Ex- ances, which therefore hold them ſtill the Their *Prieſts* are *Maſters* of their *Senſes*. that believes his Senſes, can believe what dicts them all, believe an Impoſſibility, *bſtantiation*? Their Prieſts govern them eir Fears. Their Prieſts can damn or ſave ; at beſt they cannot be ſaved without their . Dare they after, this contradict their s?

NUMBER XII.

Warning to Britons, *upon the pre Rebellion ſupported by* France.

A *FRENCH* Invaſion implies a *French* queſt; Conqueſt implies Servitude. He be fit for *Bedlam* who dreams that *Fran* mean any thing but our Deſolation and Ru endeavouring to force a King upon us, o they even mean that he ſhall be King, wh Mock-Royalty they nominally give him. their own Intereſt and Dominion only tha ſeek, to maſter and cruſh us for beating a appointing them: They know that they can flouriſh and domineer till they have impove and oppreſſed us: And none but an ab Creature of theirs, one pliable into every and Impreſſion, obſequious to their Dictates, ſupple to their Will, can ſerve them by domi ing over Us.

IF they found ſuch Complaiſance from *Charles* II. without any Claim to the Merit o

him: If that Prince ſhewed ſo little Gra- to the *Engliſh* Nation, for their Zeal and oſity in recalling him, as to ſacrifice, as he ring his whole Reign, ſo loyal a People to njuſt Views and pernicious Ambition of , and but *ſeemed* a Proteſtant the better ray his Proteſtant Subjects. If King *James* indly and ungratefully followed the ſame ourſe, and whilſt he had the aukward Ambi- of aiming at abſolute Power here, yet was meanly ſubſervient to the Dictates and Grandeur *ance*, ſtill more meanly owning the Sove- of the Pope; though neither *France* nor ope had any Share in giving him his Crown. h theſe Princes, only for the ſake of make- eir weak and depraved Will a Law to their Proteſtant Subjects, truckled to the Will raft of *France* and *Rome*, what is to be ex- from one who has no Support but theirs, nciples but thoſe of Popery and Tyranny; he had other and better Principles, dares aintain them, though he may be allowed ofeſs them, and practiſe Guile the better ve the Purpoſes of theſe his Protectors, is own Purpoſes?

RULER impoſed upon a Country may Right, but will rule by Force where his is not owned. They who help him to ill rule for him, and be his Maſters, though

he bear the Name. Neither he nor they truſt a People whom they have once for He will not be ſuffered to truſt them if he wo For then he ceaſes to be independent of thoſe impoſed him. Whoever call in Queſtion Right, will pay for their Saucineſs with Lives. The Laws that oppoſe it will be T ſon: The Acts of Violence that ſupport it be called Laws, and the Sword will direct well as execute, the Proceſs. Hungry Ha will be craving after Prey; Vengeance wi hunting for Victims; to gorge both Sorts, Rich and the Guiltleſs muſt periſh. Wh ever there is Property there will be Guilt: Men will be expoſed to ſuffer, the Beſt m Suffering will be followed with Complaint, C plaints with Puniſhment. Wiſe Men will e Jealouſy: Great Men will be the Objec Fear: And as Diſcontents will be conſtantly plentifully furniſhed, freſh Terrors to extin them will continually be increaſed, and con ally be renewing ſuch Diſcontents.

HERE is a dreadful Series and Interco of Enmity, where one Side only is armed, void of Mercy; as the other is of Help Hope. Title, Quality, Fortune, will be noxious and marked; every Virtue will bec a Snare, and whatever furniſhed out the and Ornament of Life, will become a Cal

Life away. The Induſtry of Years, the ſition of Ages, the Fruits of a Thouſand will be ſwept away in a Moment, all to the guilty Authors of ſuch horrible Ini- and Combuſtion. Such will be the Penal- cted for the Guilt of Fortune and Merit; the Price impoſed upon public Ruin; a always paying, but never finally paid till All . The Courſe of Law and even of Na- will be inverted, Nobility demeaned; neſs exalted; Worth puniſhed; Guilt re- : Whatever was once Law will be Trea- whatever was once Treaſon will be Law.

US tragical and periſhing muſt be the of *England*. What muſt be the State , but that all *Europe* muſt follow the l Servitude begun here; and thus deprived chief Protection and Reſource, ſorrowful- r the Yoke of a reſtleſs Nation, eager to hains on all others, though they bear the eſt themſelves?

EY had never accompliſhed the grand n, without the Help of the two Royal Bro- the *Engliſh* Monarchs above-mentioned. though *France* made them not, ſhe mould- managed them. Far from attending to all of National Intereſt and Honour, and ng the Glory of the *Engliſh* Diadem, by ving the Balance, and checking the En-

croachments of *France*; the Two Royal Brot
encouraged all her Encroachments upon all
Neighbours, upon the Empire, upon *Spain*,
upon the *Dutch*, our more intimate Neighb
and Fellow-Proteſtants; nay, aſſiſted to exte
nate the whole *Dutch* Nation, in order to m
England a more contiguous Member of
French Monarchy, to which the *Engliſh* Mona
were become mean Penſioners and Auxilia
with the prepoſterous Pride of aiming themſe
at abſolute Power over free Subjects, who w
too proud to be Slaves, eſpecially ſecond-h
Slaves to *France*.

THE Monarchs of *England* deſcended to
the unnatural Inſtrument of exalting *France*,
were the Authors of all the Expence, anſwer
for all the dreadful Wars in *Europe* ever ſi
A Frown from a King of *Great Britain* wo
have made the Grand Monarch a very harm
Neighbour. Would *Edward* III. would He
V. nay, would *Oliver Cromwell*, in King Cha
Place, have ſuffered him to ſpoil his weal
Neighbours, or once to have diſplayed the Flow
de-luce upon the *Rhine* or *Moſelle*? *Oliver* k
him in conſtant Awe; though, for his own E
ſuch was the unhappy Situation of an Uſurp
he allowed him too much Line. The Two B
thers lacquied to him as their Superior, to
his Hire, and, as it were, wore his Livery,
enc

ouraged him in all his perfidious, in all his barous Invaſions.

T was this, this infamous Acquieſcence and ality from hence, that made him the Terror, Oppreſſor of *Europe*, and raiſed his Vanity, his Power with it, ſo high, that it required a *liam* III. and a Duke of *Marlborough* to tame and take him down. That theſe two great ius's in State and War did not thoroughly mble him, was owing to the deviliſh Spirit Party, which generally deſtroys a Country by etence of ſaving it.

RANCE knows that in order to enſlave *ope* ſhe muſt begin with *Great Britain*. *t Britain ought* to know, all wiſe Men in know, that *England* has nothing but Chains Miſery to hope from the Policy and Friend- of *France*. This is a dreadful Proſpect to *ons* and *Proteſtants*, and the only one, if ſhe ed. Ought it not to be the firſt and laſt lution of *Engliſhmen* and *Proteſtants*, that hall not? What Indignation muſt they not ally feel againſt the perfidious, the inſolent, anguinary Efforts of *France*, and againſt all impiouſly take Part with *France*? Her Par- s here, if there be any ſuch, muſt be the unnatural of all Parricides: A glorious Spi- pears amongſt all Claſſes of Men, in ſpite of e late Pains taken, all the traiterous Miſre-

preſentations uſed to prevent it, to damp it, and to turn the Reſentment of *Engliſhmen* upon the Guardians of *England*, without ſparing the *Higheſt*.

THE laſt Revolution was a manifeſt Deliverance *from Popery* and *Tyranny*. This would be as manifeſt a Delivery *into* both. King *James* depoſed himſelf: He would aboliſh Parliaments, he would eſtabliſh Popery; his Will was to be Law to his Subjects; their Conſciences muſt ſubmit to his Bigotry. Theſe were Grievances indeed, not made, nor to be aggravated, *but ſuffered*. No wonder he at once loſt Lords and Commons, Army, Clergy and People. He had incited and even warranted them to deſert him, and effectually warned them never to truſt him more, whom no Oaths nor Laws could bind, and who had ſet up Superſtition againſt the Goſpel, Jeſuitiſm againſt the *Engliſh* Hierarchy, Acts of State framed by his Popiſh Wife, and his Popiſh Priests (all carefully tutor'd by *France*) againſt Acts of Parliament.

WHAT are the Grievances at preſent? Wars and Taxes, and Foreign Subſidies: Heavy Evils without doubt. But, from what Cauſes, and when did they begin? Were they not all derived from the ſame Root, from the ſame Quarter of deviliſh Policy, from whence we are juſt now threatened with Relief? They all came from *France*.

France, and from the pernicious Subſerviency of our former Princes to *France*. All that was ſacred and valuable to *England* was then ſacrificed to *France*; *Engliſh* Honour, the Religion, the Trade of *England*, with a Balance of Millions yearly in favour of *France*. Theſe are, moſt probably, the intended Bleſſings under which we are to be *reinſtated* by the Revolution now threatened.

RELIGION too often follows Power, or is changed and ſubverted by Power. *France*, by extending her Sway, will extend Popery; and if by planting a *French* Deputy upon the *Engliſh* Throne, ſhe can maſter this great Source and Aſylum of *Proteſtantiſm*, Religion will too naturally end, where there is an End of Liberty.

WHAT can be a more alarming Call, what a more intereſting Quarrel? It is literally *pro Aris & Focis*, for whatever coucerns God or Conſcience, whatever concerns our Liberties and Fortunes, to keep them or to loſe them; nay, to gain them or loſe them for ever, is the Diſpute. Our Enemies will be as eager to keep Footing, as to gain it. If preſent Defence and Spirit be wanting, future Remedies will probably be ineffectual.

WHAT can be a more ſenſible Inſult, or higher Provocation, than that a Nation, whom we have always beaten, and are now beating, ſhould dare

to face our Coasts, and audaciously threaten t
conquer us, and even to rule us by a Depu
Indeed, if they carry this Point, they carry a
If they fail in this, they fail in all. The Decisi
is short and comprehensible on both Sides.
she succeed, we are undone: If she miscarry, t
is finally baffled and vanquished.

NUMBER XIII.

The shocking Antipathy of Popery to Common Sense and Christian Charity.

THE further *Enthusiasm* departs from Rea
the more secure it is against Reason. M
derate Nonsense, Nonsense that comes near
Reach of Reason, may be cured by Reason; b
downright Nonsense and *Contradiction* is an Ov
match for all the Reason of Mankind, especi
when *such Nonsense* is accounted *sacred*, and R
son reckoned *profane*. *Popish Craft* is aware of
this; it knows where its chief Strength lies, a
never cheats by halves. Its Delusion is above
huma

an Comprehenſion, and ſcorns Argument as Work of *carnal Reaſon*, perhaps a Tempta- from *Satan*.

the ſame *Craft* and *Fanaticiſm*, the *Scrip-* may be groſly abuſed by ſuch as think that believe the *Scriptures*; *Cruelty* may be made aſs for *Charity*; *Impoſture* for *Inſtruction*; he *Goſpel* itſelf for a Book altogether *unin-ible*, and even *dangerous*, without the Ex- ion of the *Prieſt*; who therefore carefully it from his poor Dupes, and lets them neither a *New Teſtament* nor a *Saviour*, but are of his own making.

HEIR Tenets, like their Miracles, are h enough to raiſe Laughter, were it not eir Cruelty, which is without Bounds, and, r the daily Practice of it, would be beyond . Whatever Follies and Extravagancies are in all other Religions, come far ſhort of in *Popery*, all wonderfully improved by all iſions of *dreaming Monks*, and by all the ed Drolleries of *Paganiſm*.

T, reſerving the *Fooleries* of *Popery* for er Paper, I ſhall obſerve here the mad Aſſu- of Papiſts, in damning at once *whole Na-* and *Empires*; indeed all that are not pervert- to their own Complication of *Frauds*, *Non-* *Fanaticiſm*, *Contradiction*, *Hypocriſy*, and *ty*. A *Pagan*, perverted into *Popery*, is to

be pitied; yet, to make such *Proselytes*, is t
great Boast and Pursuit of their *Missionar*
who thence make them Ten times more
Children of——*Delusion.*

Father *Alexander de Rhodes*, makes a b
and, I think, an impious Observation conc
ing the *Chinese*, though he makes it from w
he thinks a Spirit of Piety. After he has c
puted the Number of Souls in that immense E
pire to be *Two hundred and Fifty Millions*,
adds, with a Sigh, *That at least Five Millio*
them are damned every Year. That is, *the*
Nation are as surely *damned* as they *die*, an
fast as they *die*. *Helas! J'ay souvent fa*
Compte, que tous les ans au moins cinque Mil
descendent aux Enfers.

WOULD any *rational Man*, can any C
stian Man, be of the same Religion with
blasphemous Enthusiast, or bear to see such B
phemy and *Enthusiasm* propagated in the Wo
Such a Principle charged upon Christianity wo
deter all who consult Reason, and honour
Deity, from embracing it. Who, that
either, can believe that all the Souls whom G
creates, or hath created, are damned, unless t
learn the *Popish Creed*, which, perhaps, they ne
heard, or, perhaps, wanted Capacity to und
stand; or thought themselves not obliged to b
lieve upon the Word of a *Missionary*? Could

lf ſo great a Crime to deny the *Exiſtence of* ity, as to conceive the *Deity* to be ſuch a ſuch a *diabolical Being*?

HAT crazy Father adds, "That yet we re- in with our Arms acroſs, whilſt *Jeſus Chriſt* ers ſuch a mighty Reproach." A mighty ach! Who is it that offers it, except this r, and ſuch *Enthuſiaſts* or *Impoſtors*, who *God* into a *Tyrant*, and *Religion* into *Blaſ-*

THER *Dandini* breathes the ſame *Anti- n Spirit*, which is indeed the *Spirit* of that . He was *Miſſionary* and *Apoſtolic Nuncio* poor Chriſtian *Maronites* upon *Mount Le-* He ſays, that *they defer the Baptiſm of Children till they are Fifty or Sixty Days* nd then adds theſe horrible, theſe *Anti- n* Words: *It thence happens, that they* oor Infants, guiltleſs, and incapable of *die with the Loſs of their Souls.* Such en and *Blaſphemers* are called *Teachers!* *Tyrant*, what *Demon*, was ever charged ſuch tranſcendent Cruelty, as is here d upon the *Father of Mercies and of*

N Proteſtants be too often warned againſt eſtleſs, this bloody *Impoſture*, which abo- Truth and Reaſon, and the Mercies of an Impoſture which profeſſes to baniſh Scrip-

Scripture, enſlave Conſcience, and perſec
Proteſtants; to *uſurp* their *Wealth*, to *damn* t
Souls, and to *burn* their *Bodies* and *Bibles*.

NUMBER XIV.

Dialogue between a Noble Con and his late Confeſſor.

Conf. MY Lord, I am ſorry, ſeriouſly ſo for the Danger of your Soul, fo your Wavering in the Faith.

Lord. FATHER, I doubt I ſhall increaſe Sorrow when I aſſure you, that I do not wan I think my Soul ſafe in my *preſent Faith*.

C. THIS fatal Change touches my Heart.

L. I DARE ſay it does —You have loſt and I have found *myſelf*.

C. MY Lord, you have made a ſad Cha and you are the chief Loſer by it.

L. ONE of us is—I have gained *my Senſes*, you have loſt the *keeping* of them.

C. THAT Gain, I fear, will prove your Pe tion—Would your Lordſhip truſt to the Gu

of your Senſes, rather than to the Guidance e Church?

YOU mean to *your Guidance*; for *you* Prieſts *ourſelves* the CHURCH. Do you, or ny of you, permit your Followers to know *hing* of the *Church*, or of *Religion*, but what ell them?

WE tell you what are *the Duties* of Reli- and teach you how to practiſe them: Your *ſes* may deceive you.

OR ſhew us that *you* do—An unpardonable ce and Preſumption!

IN that very Thing they deceive you, and ou, by depriving you of *our* Guidance.—

AND in this very thing *you* deceive *us*, by ing us of the Guidance of our *Senſes*.

ALAS! my Lord, they are *dangerous Guides!* are *Snares*, by which *Satan* leads us into all and Peril, with our own Conſent and Ap- tion.

THAT were dreadful indeed, if it were —But, Father, I beg your Pardon, I cannot *your* Word; for you are pleading your *own* . I am maintaining the *Uſe* and *Clearneſs* of enſes, in all Duties *Moral*, *Civil*, and *Re-* . My Senſes can have *no Intereſt* in miſ- g me; nay, 'tis *their* Intereſt to lead *me* for *they* are part of *me*, and in acting for ey act for *themſelves*: Neither can they hurt

hurt *me* without hurting *themſelves*.—And if y
have any Intereſt in view, different from that
our Senſes, as it is manifeſt *you* have; it is li
wiſe manifeſt, that it cannot be *our* Intereſt.

C. How, my Lord! Are not *we your ſpiri*
Guides, engaged in *your Intereſt*, your *beſt Int*
eſt, the *Intereſt of your Soul*?

L. WHAT! againſt my *Senſes*?

C. YES; I have told your Lordſhip, i
your Senſes may prove *a Snare*, and *a f*
Light.

L. YOU have, indeed, often told me
and I, too long, believed you: But I n
plainly perceive that my *Senſes* are my *beſt P*
ſervatives againſt *Snares* and *falſe Lights*. S
poſe my ſpiritual Director impoſes upon me,
carries on Deſigns againſt me for his own Adv
tage (Father, ſuch Things have been!) how
I to detect him, and eſcape his Frauds? Mu
not conſult and follow my Senſes?

C. IF your Lordſhip will be making *unch*
table Suppoſitions —

L. FATHER, do not force me into a D
of the *Cheats* and *Combinations*, and *Uſurpa*
of you *Romiſh* Prieſts—You know I have l
read ſome of *your Hiſtory*.

C. WE are not exempt from human Frail
L. 'TIS too ſoft a Name for ſuch Doing
But, if you are ſubject to theſe terrible Fra

ſurely, *ſpiritual Fraud and Villainy* are the eſt of all) are *you* proper Guides to conduct *Heaven*? Or can we be ſo injurious to and Religion, as to think *you* have any Cre- ere?

MY Lord, had not even the bleſſed Apo- their Infirmities?

NOT ſuch as I mentioned—They were *eſt Teachers*, becauſe they were the beſt of They wrought Miracles *publicly*, which therefore never ſuſpected of *Forgery*—They ed no Power, but Perſuaſion. They did urn the Souls of Men into Commodities of , nor Salvation into a Market—They nei- *old*, nor *ſaid*, *Maſſes*.

PERHAPS they might not celebrate pub- votion juſt in the *ſame Form* that *we* do— ir *Forms* are ſtill *Apoſtolic*, becauſe framed joined by the *Church*—For the *Model* and *ion of Religion* are left by the *Apoſtles* to the ; and therefore whatever the *Church* does *ſtolic*.

HOWEVER unlike the *Apoſtles* it be, it for *you*, that thoſe *firſt* and *true* Follow- *Chriſt* are above all Vengeance: And who- s not, is no Follower of his. What dread- amples they might make of *you*, for your Slander upon *them*? Did the *Apoſtles* y to *you* what *they had not* themſelves, nor

nor *ſought*; and what their *Maſter* had not, *Wealth* and *worldly Dominion*?

C. MY Lord, nothing is perfect at firſt; no *Inſtitution* ever was.

L. HOW, Father? Could not he, who was *perfect*, make his *own* Inſtitution *perfect*!

C. IT is plain he did not: He left it to his *Apoſtles* to improve it, and *they* to *us*, their *Succeſſors*.

L. SO *you* were to complete what *they* did not, what *the Son of God* and *his choſen Twelve* did not?

C. HE left us to *explain* his Will, and to perform his *Ordinances*.

L. AS if he could not himſelf explain what himſelf revealed and dictated. And as to his *Ordinances*, as they were the Means of Edification to all, they were left to all alike. The particular Modes of adminiſtring them were framed and limited by the Conſent of Societies, and the Policy of *States*.

C. CAN your Lordſhip poſſibly think *them* valid without *us*?

L. GOD forbid that I did not—What a ſhocking Notion it would convey of the Father of *Wiſdom*, and of *Mercies*, and of *Men*, to ſuppoſe him to leave the *Salvation of Men*, whom he had made and redeemed, to the *Mercy*, and *Diſcre-*

tion

n, and *Deſigns of Monks*, paſſionate and greedy *Monks*?

C. WHAT Deſigns can *they* have, but to *ſave* Men?

L. YES; to *enſlave Men*, and to *enrich themſelves*—Have they not, under all the *Vows of Poverty*, *engroſſed*, and are ſtill *engroſſing*, endless *Wealth*? Do they not labour to *govern* the World, which they have *renounced*? And are theſe *ſpiritual Men* exempt from the *Works of the Fleſh*?

C. I HAVE owned to your Lordſhip, that we have *human Frailties* like other Men.

L. IF you be like other Men, *frail* and *fallible* (for the former will for ever imply the latter) how are *you* better qualified than *any* others to ſave all?

C. BECAUSE *we* have a *Commiſſion*—

L. FROM one another, to ſerve yourſelves, by ſelling the Favours of Heaven: For you do nothing for nothing; and *whatever* you have, you are ſtill craving for *more*—Can Men be more miſled, or the Almighty more belyed, than to ſuppoſe that *any* Set of Men, eſpecially the *moſt worldly* of all Men, the moſt *vain*, *proud* and *addictive*, and equally *vicious*, ſhould be truſted with a Power to ſave all Men? This would be to make the *Almighty* their *Confederate* in a *Fraud*.

C. WHAT-

C. WHATEVER mean Opinion your Lor
ſhip has *lately* conceived of us, *we* have
Commiſſion.

L. YOU *ſay* that you have, and never
any Thing more untruly ſaid, even by *you*. Ch
bad the *Apoſtles*, "Go and ſpeak to all N
"tions." But what are you the better for tha
He did not apply himſelf to you, Father *A*
broſe, and direct *you* "to count your *Beads*,
"ſay *Maſs*, nor order me, Lord—, to pay y
"for your Pains."

C. I HOPE, my Lord, he hath not left
Chriſtian Flock without *Chriſtian* Guides.

L. NO, he left them the Bible.

C. THE Bible! Alas, what a Noſe of Wa

L. YOU make it ſo, and pervert it abomi
bly, to warrant all your *Impieties*, *Contradict*
Frauds, and *Uſurpations*.

C. A HEAVY Charge! What Impieties,
Lord? What Contradictions, Frauds, and Uſu
ations?

L. WHATEVER you aſſume, without W
rant, is *Uſurpation*. The Scriptures gave
neither *Lands*, nor *Dominions*, nor *Titles*.

C. IS not the Labourer worthy of his Hire

L. NO, if he be not hired, and yet wo
meaſure his own Wages.—Father, you no lon
labour for *me*, and I ſhall no longer give
Hire.

C. HA

C. HATH not the *Proteſtant* Church of *Eng-* *d* Miniſters; and have not theſe Miniſters a ted Livelihood?

L. YES, the Law gives it them—The King is, the Law, *ſupreme Head* of the Church; and is the King that executes the Laws. An eccle- ſtical Eſtabliſhment infers the Neceſſity of cleſiaſtical Revenues.

C. I BELIEVE *ſome of* them claim a Right re than merely *legal.*

L. I HOPE but few. They who do ſo be- g to *you*, rather than to *us*. If they be in neſt, they are *Enthuſiaſts*, and to be pitied: hey be not in earneſt, they are *Impoſtors*; a rſe Character, and undeſerving of Pity.

C. WHAT your Lordſhip advances is true of *retics*, who can claim no *Divine Miſſion*, and nſequently no *Divine Succeſſion.*

L. THEY may claim both as well, and as ch as *Catholics* do. Calling Men *Heretics* is y *calling Names*, and ſhewing *Spite* or *Folly.* ey are chiefly *Madmen* or *Impoſtors*, who ſcat- and apply *ſuch Names*. Perhaps there is not Man in the World but who is a *Heretic* to every er Man. Thinking and Imagination have no ndard; they are as various as Taſte, Features, Complexion.

C. THEN you reject the *Authority* of the *urch* to *ſettle Faith.*

L. IF

L. IF by the *Church* you mean the *Clergy*, do intirely. With *your* Church the moſt *profo* *Extravagancies* paſs for *Faith*. What can more ſo than the unſizeable Monſter of *Tranſ* *ſtantiation*, which alone contains all *Impiety* *Impoſture*, all *Aſſurance* and *Nonſenſe*?

C. I SHALL not enter into any Diſcuſſion Defence of the *profound Myſtery* of Tranſubſta tiation.

L. I WOULD not have you—It has be often, and lately, well expoſed;—but you m not renounce ſuch *gainful* and *flattering* Blaſph my, which ſets *you* above *God*, and makes *M* *your Slaves*, Body and Soul, by *frightening* the out of their *Senſes*. Men that can *make* G may well ſet up to *rule* in *his* ſtead; may w give away and direct both the *upper* and *mid* World, much more *this little* one that lies b tween them.

C. MY Lord, this pierces me—

L. I DOUBT it does not change you.

C. MY Lord, I own it does not. But ſtr ly, if God inſtitutes Prieſts, he gives them *ſu* Power, Power to be uſeful.

L. HE never gave *you* any Power; and whe ever you have it, you make it only uſeful t yourſelves, and by it deſtroy *Many*, and decei *All*.—All Men have Power to be uſeful to o another.

C.

C. Is your Lordſhip then againſt *all* Prieſts?

L. AGAINST all that would enthral and ceive me.

C. I AM glad you allow that *ſome* do not.

L. I MEAN that *our own* do not.

C. MY Lord, are they exempt from Error?

L. No Man is; but if *they* deceive us, 'tis *own* Fault They are of our *own Choice* and *bliſhment*. We allow them *no Power*, but of *Perſuaſion* and the *Law* of the *Land*.

C. Do they not claim the Power of *making another*?

L. *WE* give them that Power, as we ſuppoſe best acquainted with one another.—We appoint and limit *the Manner* of applying exerciſing it.—

C. Is there not ſuch a Thing as *Abſolution* ngſt you?

L. YES, the Prieſt tells the People, what the rd of God tells both him and them, and any of *us* could tell them, if the *Law* ap- ed *us*, "That God *pardons* and *abſolves* nners who truly *repent*." May not any Chri- declare as much?

IT is a very ſingular *Abſolution* which *He-* and *Laymen* can pronounce.

OF *Heretics* I have ſpoke already: And as *ymen*, why may they not (if appointed there- *read out of a Book*, what God has plainly

written in *his* Book, or what any other Boo takes out of God's Book.

C. ARE not the *Clergy only* ſo appointed?

L. THE *Law* may appoint *any* Man;— even declares what is *Scripture*; why not decl too, *who is* to read the *Scripture*, and to do the *Duties* of Religion?

C. THIS is diſcharging *all Clergymen* at onc

L. WHY ſo? Whoever does the Offices Religion, as the Law appoints him, will be *Clergyman* in the Eye and Language of the L The leaving you, the *Romiſh Clergy*, to be M ſters in Religion, has made you *Maſters of M kind.*

C. So the *Law* is to take care of your Souls

L. IT appoints us *Teachers*, and leaves us *Bible* to teach *them* and *us* too. We dread For *of Faith*, and all who would puniſh us for having *Theirs.*

C. O MY Lord, conſider what a Relief *Ab lution* is to a *doubting* and *deſpairing* Soul.

L. OUR Abſolution is ſufficient, and the *one*; *any* other is *Impoſition* and *Tyranny*. Wh God pardons, *can* you, *dare* you, conde Where *God* condemns, *can* you, *dare* you puni

C. WE know who are *proper Objects* of Mercy, and who of his Wrath.—

L. WHAT then? Can you obſtruct his W or Mercy from reaching ſuch Objects?

C. W

C. WE can *labour* to *haſten* his Mercy, or to *rt* his Wrath.

L. So can I and every Man *labour*;—but her you nor I can inform God, or help *him our* Inſtruction.—To the *Submiſſive* and *Li-l*, be they ever ſuch Offenders, your *Abſo-n* is ready; and you *damn* the moſt *Innocent*, refuſes to *obey* and *pay*. What can be more udent and profane? There are no ſuch *impi-* Doings amongſt *Proteſtants*.

C. MY Lord, pray conſider——

L. I DO, Father; how tender you are upon Article?—It is indeed of high Moment to your *ft*, to be *thought* to carry the Fate of human ls in your own Hands, to *damn* and *ſave* n, and to *manage* your *Maker*;—but, Father, dreadful Impoſture and Blaſphemy; as your alties and Severities are dreadful Cruelty.

C. I DO not wonder to find your Lordſhip, n you had gone ſo far, going ſtill further, and aring againſt *Church Diſcipline* too.

L. FATHER, if by *Church Diſcipline* you n Puniſhment for *Errors* (which are general-*voluntary*, elſe Men would not *ſuffer* for n) I think it *diabolical*; and if there be a *Hell* n *Earth*, it is *your Inquiſition*; a *lying*, *bloody*, *torturing Tribunal*, ſet up to guard *Craft* nſt *Conſcience*, and, under the cheating Name he *Holy Office*, fatal to all *Truth* and *Religion*.

C. PERHAPS in *ſome* Countries it *may* be carried *too* far, I wiſh it were not. There are many *Catholic* Countries where it never was nor *would be* ſuffered.

L. TRUE, Father, and you give the Reaſon —No Thanks to your *Religion* and your *Prieſts* ——The true *Catholic* Spirit is *for* it every-where. In *England* its *Treachery* began to operate, and its *Fires* to flame, under the *Catholic* Queen *Mary*, a *Zealot* for Popery, and a murderous *Demon* to her *Proteſtant* Subjects. Theſe have ſet *her* upon the Throne, and in Requital they *burned them.* What think you, Father, of this *Faith*, pledged to *Heretics*?

C. THEY may have forfeited their Right to it——

L. BY being *Heretics.* A fair Confeſſion. If you had not made it, we know your Meaning. At leaſt I do, who have converſed with you often upon the Subject.

C. IS the World to be over-run with *Hereſies* without *Reſtraint* or *Remedy*?

L. CAN *Fire* and *Sword* remedy or reſtrain Opinion? Or ought ſuch Remedies ever to be tried? *Heretics* may be good Subjects to a State as well as good *Chriſtians*, and thence may have the Protection of it. Have *Catholics* always been ſo?

C. YES, to *Catholic* States.

L.

L. A GOOD Hint, Father — But often not
n. Have not *Catholic Prieſts* frequently
gued, ſometimes murdered *Catholic Princes*?
d were they not prompted to it by the *Heads*
the *Catholic Church*?

C. EXPLANATIONS may be offered ——

L. To juſtify the Church in her greateſt *Foul-*
and *Enormities.* You know ſhe *cannot err*,
all her *Frauds* and *Maſſacres* are *Holy*.

C. MY Lord, Times and Circumſtances, and
Inſolence of *Heretics*——

L. SANCTIFY what never can be defend-
—The Butchery of *Heretics* is a *juſt* Sacrifice
the *offended Catholic Church*—What do *we* de-
ve, Father, *we Engliſh Heretics*?

C. I NEVER heard an *Engliſh Catholic* wiſh
the leaſt Violence; they abhor it.

L. I KNOW the ſenſible *Lay Catholics* do—
what if the *Pope* ſhould decree *our Chaſtiſe-*
t (I will not call it by the *worſt Name*) and
Prieſts, ſworn *blindly to obey him*, and warm-
with your *own Zeal*, ſhould urge the Damna-
of diſobeying the Pope?

C. MY Lord, I cannot ſuppoſe any ſuch
ling.

L. FATHER, I will not preſs you—I know
muſt either *evade* the Queſtion, or give an
ncere Anſwer. For the ſame Reaſon I ſhall
t perplex you with Queſtions about the *Govern-*

ment, and the preſent *Attempts* againſt it. O
I would beg you conſtantly to believe, that th
will be *blaſted*, and then you will be under
Temptation to promote them.

C. MY_Lord, I love *Peace*, and am in
Plot.

L. PERSIST there. Give me leave, ho
ever, to tell you what an unfortunate Faith y
hold. It flatters you with your own Impo
ance, even to *Blaſphemy*. For, not to me
with the glaring, bold, and wonderful Lye of
fallibility (an *incommunicable* Attribute of
Omnipotent and *Omnipreſent* God, never to
found in *frail* Men) can there be greater B
phemy than your Doctrine of *making* y
Maker, and that of diſpoſing of *Heaven*
Hell, and the *Souls of Men*?

C. DO not your Clergy aſſert the *real* P
ſence in the Sacrament, after *they* have *bleſſed*
Elements?

L. THEY who mean more than the Div
Bleſſing and Efficacy of that Holy Ordina
upon their Souls, are not *Proteſtants*.—Th
Father, your Antichriſtian Principles of puni
ing Men for religious Opinions, Principles ſo
ſtructive of Religion and human Society, m
you *dreadful*, not to ſay *odious*, to all Men w
follow *Reaſon* and the *Goſpel*.

C. T

C. THE *Policy* of the Church was deviſed the Preſervation of the *Church*; which cannot be done without *Power*, nor Power be exerted without *Penalties*.

L. THERE is no ſuch *Policy* in the Goſpel, Church Power, no Civil Penalties.

C. IT was found neceſſary——

L. NOT by *Chriſt*, nor by his Apoſtles. Was not *Apoſtaſy* to relinquiſh and contradict *their ample*?

C. HAVE not the *Proteſtant Clergy* been for *olſome Severities*?

L. NO *true Proteſtants*——*Bigots* and *Apoes*, if you pleaſe——And ſuch, if there be any h remaining, the *civil* Power curbs, as it uld the *Eccleſiaſtics* every where. They are ſubject to Zeal without Knowlege. Our ſent Clergy, eſpecially *their Chiefs*, are famous *Moderation*. This is true Chriſtian Merit. atever be the Cauſe, let them have their due iſe.

NUMBER XV.

Continuation of a Dialogue between a Noble Convert and his late Confeſſor.

Conf. MY Lord, *Heretics* muſt not prem
to——

Lord. As much as you do, and as reaſonab
to do Miſchief.——Suppoſe they were to retali
upon you, to entertain *no Charity*; to keep
Faith towards you, and to return your o
wholſome Severities upon you; to ſet up an I
quiſition, to impriſon and torture, confiſcate a
burn *Catholics*, as *Catholics* do *Proteſtants*; a
in ſhort, none of you were ſuffered to live *unm*
leſted amongſt them,—with what Face co
you complain?

C. THEY themſelves own, that Salvation
to be had in *our* Church; we deny it to *the*
Is not this a Proof that we are the only *Orthod*
Church?

L. I

L. IT is an *evident* Proof of the *contrary*. hat Church which wants *Charity*, wants *Chriſti-ity*. Whoever has *moſt Charity* is the *beſt Chri-an*. Men had better be without Religion, than *vages* for it. The moſt *barbarous Sects*, *Turks* d *Tartars*, flatter themſelves, and damn all hers, in the ſame Stile. The moſt *flaming En-uſiaſts*, ſuch as took *Madneſs* for *Religion*, have ldly claimed an *excluſive* Heaven, and wan-nly conſigned all the reſt of the World to *ell*.

C. MY Lord, we would puniſh and ſuppreſs ſuch Enthuſiaſts.

L. AND do yourſelves juſt what they do. his *damning Spirit* is a Sign that Religion is per-rted into *Faction*, and that they who poſſeſs it uld frighten Men, in order to enſlave them. is a ſtudied Fraud, to acquire *Dominion* and *ney*, and a plain Renouncing of the Spirit of *riſt*. I wonder how a Man, who finds himſelf ſeſſed with *ſuch a Spirit*, can have *Peace of nd*, or expect Favour from *God* or *Man*.— *Enthuſiaſts* can reconcile Contradictions. *Uncharitableneſs* tends to *Perſecution*; and high Aſſurance in a Man of a *perſecuting* rit, to offer to make *Converts*. If ever any n could warrant *Perſecution*, the *Perſecutor* rrants it againſt himſelf.

C. MY Lord, I have ſaid nothing to provoke you to all this Bitterneſs againſt the Catholic Church; I only alleged, that you Proteſtants gave it the Preference to your own.

L. NO,—we do not: We ſay that yours is a *corrupt*, *idolatrous*, and *Antichriſtian* Church; but we are not bold enough to confine the Mercies of God, which are infinite; and therefore allow his infinite Mercies to extend even to uncharitable Papiſts, who are the more to be pitied for their cruel Want of Charity. So that, in allowing Salvation to be had in your Church, we make a Compliment to our own, by owning that it abounds in Charity.—Father, I have been the longer upon this Head, becauſe I know it to be your *great Bait* to catch *old Women*, *Children* and the *Rabble*. Your Argument is ſhocking to common Senſe. The more I think of you and your Church, the gladder I am to have left you. Where has God ſaid, that he will damn any Man for not going to *Maſs*, or for diſſenting from *any* religious Mode, or *any* clerical Inſtitution?

C. MY Lord, muſt not the Church be ſupported with proper Sanctions and Terrors?

L. YOU ſupport yours with dreadful ones indeed; but the Church of Chriſt abhors all ſuch. If you claim any ſuch, he diſclaims *you*. Dungeons, Flames, and Tortures, are no Legacy from *him*; nor can there be a ſtronger Proof that

that any Church is not from God, than that ſhe exerciſes any Vengeance and Fury in *his* Name. There cannot be a higher Inſult upon the Name of Chriſt, nor a greater Affront to the Reaſon of Men, than the alleging a Warrant from that holy, meek, and humble Name, for any ſort of Severity, much more for any Cruelty, or even for any Share of Power or Pride.

C. WHAT thinks your Lordſhip of the *Jewiſh* Church? Did not the Almighty environ her with Authority and Penalties?

L. YES; but the Civil Magiſtrate had the Application of them; and God always ſpeaks to the Prieſts by *Moſes*, his Repreſentative. Father, how do you like the Example? Beſides, every Ceremony, and the whole *Jewiſh* Diſcipline, were preciſely deſcribed and limited by God himſelf, and nothing left to the Direction of the Prieſts, not even their own Garments, nor the Utenſils of Sacrifice, nor the Forms at the Altar. Can you ſhew any ſuch Authority for *your* endleſs Grimaces, or for any of your pious Tricks and Poſtures? Did the wiſe God indite your motly *Maſs*? Did the God of Mercy frame your *Inquiſition*, or command you to murder or torture your Fellow-Creatures, for Words and Forms, and Opinions, which are for the moſt part involuntary, and often thought godly, and therefore indiſpenſable? But pray, Father, why

do you urge *Judaiſm*? Is it not aboliſhed? And do not you burn *Jews*?

C. I OWN *Judaiſm* to be aboliſhed; but I deny that *we* burn *Jews*, or any body elſe.

L. How! Are not both *Jews* and *Chriſtians* burned in Catholic Countries every Day?

C. IT is done by the *Civil Power*—*we* waſh our Hands of it;—nay, we bear our ſtrongeſt Teſtimony againſt it, and even beſeech the Civil Magiſtrate, in the Bowels of Jeſus Chriſt, not to hurt Life or Limb of Heretics condemned.

L. IMPUDENT Mockery of God and Man! If the Magiſtrate did not burn the Heretic, you would ſoon burn the Magiſtrate as a Favourer of Heretics. Such an Atheiſtical Stretch of Hypocriſy is beyond any of the Frauds or Barbarities of Paganiſm, and new in the Creation till deviſed by *Catholic* Prieſts.

C. I OWN the Severity of the Inquiſition *may* be carried too far.

L. How gently ſpoken of ſuch an infernal Tribunal?

C. IT is not, *perhaps*, to be juſtified in *all* Points.—But it is always repreſented worſe than it is.

L. FATHER, it cannot; the moſt innocent Man is obnoxious to it; the moſt pious Man is moſt obnoxious; all that he hath is ſeized as ſoon as he is accuſed; and his Family, without being accuſed

uſed at all, are left to periſh. He is ſecured
diſmal Dungeon, bereft of all Comfort, ſur-
nded with all Terrors, with the Menaces of
Rack, and continual Alarms from the Gaoler
prepare for it. After lying many Months in
hideous Situation, under dreadful Tumult of
nd, without knowing for what Offence (for
Witneſſes appear) he muſt at laſt accuſe and
vict himſelf: Though he cannot, he muſt
feſs unknown Guilt, by the Force of Torture,
his Limbs disjointed, his Bowels burſt with a
rrent of Water, poured into him by Force,
all Vent carefully ſtopp'd; his Back broken,
Feet ſcorched up to a Scroll; and againſt Re-
from Death, an attending Phyſician declares
much more he can bear. After ſeveral Re-
tions of the Rack, always a full Hour at a
e, he muſt invent Crimes againſt himſelf,
then be conſigned to periſh in Flames, often
e ſlow to prolong the Torture. Neither, for all
e his helliſh Sufferings, muſt his neareſt Rela-
, his tender Wife or Infants, venture to be-
him, much leſs complain for him; unleſs
have a Mind to undergo the very ſame.
ing all this frightful Proceſs, the poor Victim
afened with the Cry of the *Mercies* of the
Office: For ſo theſe bloody Hypocrites call
Slaughter-Houſe.

C. My

C. MY Lord, it is ſtill *Holy*, though it m
be ſtretched *too far*.

L. THAT is indeed ſtrange: How can ſ
a Complication of Avarice, Fraud, and Bl
be *Holy*?

C. TO prevent Souls from going aſtray
puniſhing thoſe that do.

L. Monſtrous Poſition! Who but ſuch w
make a Market of Souls can maintain it? A
other, and an equal Horror, attends all t
Group of Horrors;—the wretched Martyr
continually tempted to damn his Soul, by ſac
ficing his Conſcience to ſave himſelf from t
Flames.

C. CAN a Man damn his Soul by reconci
himſelf to the Catholic Church?

L. CATHOLIC Church! Prieſtly Ca
It is a Conſpiracy againſt God and Man; ſuch
Syſtem of Fraud and Cruelty, as none but t
Enemies of God and Man could invent. Co
the Devil deviſe, or inflict any Thing more
viliſh than the *Inquiſition*?

C. MY Lord, I am againſt its Exceſſes; b
are there no Terrors, no Reſtraint to be laid up
Hereſy, to ſecure the Catholic Church from
Ravages?

L. TRUTH, and Senſe, and Conſcien
are Hereſy in the Eye of your Church; and
Reſtraint upon theſe is Impiety and Tyranny

y Church. The ſmalleſt Penalty upon Con-ence implies the higheſt and laſt Penalty, which uſt be exerted when ſmaller Penalties fail;— naturally do *Racks* and *Flames* follow *Fines* d *Gaols*.

C. How is *Obſtinacy* to be conquered?

L. By Perſuaſion, or not at all. But what u often call *Obſtinacy*, I call *Reaſon* and *Piety*. ith *you* all ſteady Proteſtants are *obſtinate He-ics*;——and you have often kindled your Fires, n here in *England*, to puniſh their *Obſtinacy*. y, when ſome of them, terrified by Flames, e declared themſelves Catholics, you have ned them, leſt they ſhould relapſe. Father, h what Face can you tempt any Proteſtant your Church?

C. Because it is the *only true* Church.

L. Then there never was, there never can a falſe Church. The Truth is, the Proſelytes gain (generally the Loweſt and the moſt Ig-ant of the People) you gain by downright hoods.

C. That, my Lord, is a very heavy Charge.

L. The more ſo for being true, your Con-ſions, like your Miracles, are done in Corners, wrought upon none but the Superſtitious and d.

C. My Lord, we make Converts by bringing n into *new Light*.

L. So

L. So ſay the *Mahometans*, and ſo ſay all In*poſtors*; and ſo all miſled Enthuſiaſts believe *Tranſubſtantiation*, and other *lying* Wonders, a ſome of your *new* Lights. That all Proteſtan are damned, is another of your *new* Light with other the like Antichriſtian and damnab Poſitions.

NUMBER XVI.

Continuation of a Dialogue betwee a Noble Convert and his late Con feſſor.

Conf. WE do maintain that ours is the *Catho lic*, that is, the *Univerſal* Church of Chriſt.

Lord. ANOTHER falſe Light as obvio and ſhameleſs as the reſt.

C. IT is what your Lordſhip once believed.

L. THE more Fool I. I may thank you; took your Word for all Things, and truſted i you implicitly: I heard nothing but what yo told me; I read nothing but what you permitte me.

C. SURE

C. SURELY I put the beſt Books into your ands.

L. THE beſt to blind my Eyes: The Lives of ur crazy Saints, and their ridiculous Miracles; negyricks upon Popery, and Invectives againſt oteſtants. Don't you remember, when I had mind to lock into the Works of *Locke* and *lotſon*, and *Hoadly*, as Writers remarkable for nd Reaſoning and Candor, you told me that *lotſon* was an *Atheiſt*, *Locke* a *Hobbiſt*, and *adly* a *Presbyterian*, a Name that you had ght me to deteſt. And when I was curious to *Milton*, and asked you about him, you ſaid had a *Devil.*

C. I SPOKE but the Senſe of the Church.

L. THE Univerſal Church?

C. YES, my Lord. That ſhe is *Univerſal*, s true as that her being ſo is a Proof that ſhe the only Church of God.

L. *MAHOMET* may offer the ſame Proof his Church. His hath more Members, and re Unity, than yours; and is leſs bloody. She erates all Sects, even all Sects of Chriſtians; you deſtroy all, or terrify them into Hypo-tes, many into Atheiſm; ſuch eſpecially, who ging of all Religion by yours, rather than be-e ſuch a Chaos of Nonſenſe, Contradictions, de, Luſt and Rapine, Fraud and Cruelty, to from God, conclude that there is none.

C. MY

C. MY Lord, there are Men of Parts and Learning in our Church; if they ſaw or thought her ſuch a Monſter, would they continue in her?

L. YES, they *muſt*, or be undone and deſtroyed. Beſides, Learning is often found accompanied with Enthuſiaſm, as well as with other Weakneſs and Follies. Monſieur *Paſchal*, a learned, candid, and acute Writer, as any of his Age, to prove the Church of *Rome* the true Church, from her poſſeſſing the pretended Power of Miracles, is ſo ſimple as to urge the Blood of *Januarius* melting annually upon the Anniverſary of his Martyrdom.

C. O MY Lord! Is not that wonderful?

L. IT is wonderfully alleged. Father, I have ſeen that falſe Miracle, which is work'd to no End but to cheat the People, and to feed Monks. None are ſuffered to examine it, and all the reſt believed it before. It is like all the reſt of your a ridiculous Forgery!

C. WHAT! All our Miracles Forgeries, my Lord?

L. FATHER, I have but one Rule to guide me: As there is no Uſe of Miracles, but to convince Unbelievers, they ought to be work'd chiefly, if not only, before Unbelievers. Strange Feats, ſaid to be done, but done in Hugger-mugger, amongſt intereſted Men and Bigots, will always paſs for Cheats amongſt Men of Sense.

T

The Vial ſaid to contain the Blood of *Januarius*, carefully and leiſurely heated with the warm hands of the officiating Friars; and ſometimes, with all that Help, the Miracle is very dilatory in appearing.

C. MY Lord, Heretics are ſo hardened as not to ſee, and even diſown what they really ſee.

L. THEY *muſt* ſee what is done before their eyes, unleſs they put them out. Beſides, their curioſity would prompt them to ſee, to ſay nothing of their Intereſt. Father, work me but one *fair* Miracle, and I will return to you again, without another Argument.

C. MY Lord, did I ever pretend to work any?

L. YOU are for ever urging thoſe of your Church, and they are one of the great Topicks in your Reaſoning with the Wretches you convert; and, whilſt you miſlead them with what is falſe, you conceal from them, and utterly deny what is notoriouſly true.

C. MY Lord, what do we deny that is true?

L. EVERY Thing that ſhews the Deformity and cruel Spirit of your Church. I ſhall not repeat your many and continued Miſrepreſentations of myſelf; but I cannot forget your Behaviour to my Servants, as I have ſince learned.

C. I HOPE, my Lord, I have done my Duty towards your Servants.

L. YES,

L. YES, the Duty of a *Romiſh* Emiſſar
When you were converting my Poſtillion Na
(for *John* the Coachman was too hard for yo
and laughed at your precious Relique of a Co
from St. *Peter's* Drag net, by which you wou
fain have convinced him that all Proteſtan
were damned) as poor *Natt*, who was of Ir
Proteſtant Parents, abhorred the *Iriſh* Maſſacr
you aſſured him ſolemnly, that it was all a v
Forgery, maliciouſly framed to blacken the C
tholics. You wept for the poor perſecuted C
tholic Church, herſelf the moſt *merciful*, t
moſt *charitable*, Church in the whole Wor
and an utter Enemy to all *Perſecution*.

C. I GAVE him a true Account.

L. A MOVING one you did, and by
melted the Heart of *Natt*. This, with yo
pious Kindneſs in reſcuing his poor Soul fro
Damnation, finiſhed his Converſion.

C. I BLESS God, he perſeveres in it.

L. YOU keep him in it. The like Rhet
made the Dairy-maid your Convert. You fou
her one *Sunday* Morning reading *Fox's Acts a*
Monuments, and ſhedding Tears over the M
mory of the Proteſtant Martyrs burned in Qu
Mary's Reign.—You too ſhed Tears, to ſee ſ
an innocent Soul ſo miſled: You conceive
paſſionate Kindneſs for her Soul, tenderly unc
took to ſave it; then defended the poor, bei
m

eek Church, and that pious Queen, who had,
e againſt her Will, ſeen her Council condemn
many of her poor Subjects, tho' Heretics, for
eaſon againſt her Perſon. To confirm the
id, and effectually to enſure her Salvation, you
e her a Bead of St. *Bridget*'s, one that the De-
abhorring its intrinſic Value, had often ſtole
y, but was always forced to bring back again:
further Proof of its Value, from its Power
r the Devil.

C. MY Lord, you are pleaſed to laugh at my
r pious Endeavours to do Good.

L. I WISH I could call them *poor*. My poor
vants, for you have perverted three or four
hem, are ſo bewitched with the *Raree-ſhews*
Symphonies in the *Maſs*, and with *your Abſo-*
n, which ſets their Conſciences ſo much at
, let them wrong me as much, and commit
reat Diſorders as they will, in my Family or
of it, that I doubt they have taken leave of
Church (which affords them no ſuch *Shews*
Comfort) for ever.

. MY Lord, you yourſelf found Comfort
ngſt us once, and then you diſliked the Re-
n in Faſhion.

. I OWN it: You taught me to abhor it,
to adore yours; and you did ſo, by the ſame
dulent Wiles and Miſrepreſentations. You
uaded me, particularly, that the *Pope* did not

pre-

pretend to give away Kingdoms; but ſtudied like a Father, the Peace of Society. My Parſon has ſince ſhewn me a Decree of the Council of *Lateran*, under *Innocent* III. expreſly ordaining That the Pope ſhall diſcharge the Subjects of a heretical Prince from their Allegiance, and give away his Kingdom to a Catholic Prince, in order to exterminate Heretics: A deviliſh Power which the Pope hath often exerted, and ſtill pretends to.

C. THE Thing has been ſubject to Diſpute—

L. To a knaviſh Diſtinction rather.—"The "Pope, ſays *Bellarmin*, allows you to obey your "King; but when he is a *Heretic* he is no longer "your King."

C. MY Lord, this is at leaſt fair Warning.

L. YES, and we take it—Nor, amongſt all the juſt Prejudices againſt your Church (and God knows they are many and ſhocking!) none there be a greater than your treating, as your Head and ſovereign Director, an old frail Friend, complimenting him with Infallibility, and the Attributes of God; inveſting him with the Power of God, to damn and ſave; and, as the ſame *Bellarmin* maintains, *to make Virtue to be Vice and Vice to be Virtue.* What Blaſphemy! Most Popes have been Monſters in all Wickedneſs and Pollution, choſen by *Harlots*, and living in *Brothels*: All of them ſubject to common Frailties

s; ſome of them downright Changelings; none them, amidſt all this wonderful Power, able reſtore a loſt Tooth, or to cure his own ough.

C. MY Lord, the Abuſe of Authority doth infer its Nullity.

L. YES certainly, in ſuch extravagant and ious Truſts as cannot but be abuſed.

C. WILL your Lordſhip allow no Head to Church?

L. YES ſurely; *Chriſt* and his Word; and, er *him*, the Chriſtian Heads of Society.

C. ARE ſuch Heads likely to be free from or?

L. THEY will certainly err the leſs, for not tending to be free from Error.—No Church the World has ever produced ſuch tragical ominations as your *infallible* Church has pro-ced; but you keep moſt of theſe carefully ncealed from your poor blind Dupes; I know y Experience: And ſuch of your Impoſtures Fooleries as you cannot conceal, you diſguiſe adorn as holy Myſteries.

C. MY Lord, I hope it is lawful to revere *ſteries* —

L. NOT ſuch as cannot come from God. u may as well bring your *Gun-powder Treaſon* of the Goſpel, as your *Tranſubſtantiation*.

C. WE

C. WE are unjuſtly reproached with th Treaſon.

L. So you have often told me, and ſo y are all inſtructed to tell your Bubbles—Juſt for the Credit of your Church, you perſuad moſt of your Popiſh Thieves to die innocent— I know ſomething of your Policy in that Matter

C. SURELY your Lordſhip knows the Gu powder Treaſon to be a Trick of State.

L. YES, one of *your* Tricks of State; ſo you. The Evidence was all from thoſe of yo own Communion; — many died juſtifying i none denied it: — But when it was found tha Deſign to blow up the Three Eſtates of the Real a Deſign concerted by Papiſts, all Men of Co dition, ſome of them of great Quality, and proved by all the Heads of the Papiſts, brou a horrible Stain upon Popery, then your Preache and Confeſſors, and Writers, were taught bol to deny it.

C. MY Lord, I always thought it too bad be probable.

L. WHAT think you of the Maſſacre of *Par*

C. I NEVER juſtified it.

L. THE Pope did; —— therefore *you* mu Then there is that of which we have ſpoken, t *Inquiſition*, I think the worſt of all. A horrible T bunal! ſettled for the conſtant Execution of Cru ty and Fraud: You are far from giving up *that*.

NUMBER XVII.

mainder of a Dialogue between a Noble Convent and his late Confeſſor.

MY Lord, I have blamed its Exceſſes—

Lord. WITHOUT naming them.—

er, the Thing itſelf is an Exceſs, an infernal eſs. You know the Whole of it as well as I but dare not own it, in any of its juſt Co-, to your *Engliſh* Penitents. You cannot remember what you told my Bricklayer's La-er when he broke his Leg, and you, in the Fellow's Affright and Diſtreſs, plied him t his being a Heretic, and inſinuated to him, this was the Cauſe of ſo heavy a Judgment him.

PERHAPS it would have been well for if he himſelf had believed ſo.

YES; then you would have had him ſure. you muſt remember, that when you were guing to him upon the matchleſs Charity

and tender Mercies of the Catholic Church, in order to bring him into it, and the poor Man mentioned the *Inquiſition*, of which it ſeems he had read a good deal more than you cared he ſhould, you cried out, with Hands lifted up; and a heavy Sigh, "O the flagitious Malice of Men!" —Then turning to the poor Man, you added, "You ſee, *dear Child*, how one fatal Error "brings on another, and many. Had you been "of the Church, you would have found how "grievouſly the Church is wronged." You then aſſured him, that the Inquiſition was a Criminal Court, ſet up chiefly by the *State*, againſt apoſtate *Infidel Moors* and *Jews*, who were public Traitors; but that it never hurt any good *Catholic*; or, which is the ſame Thing, any *good Chriſtian*.

C. WAS there not great Truth in this?

L. THERE was great Truth concealed. Was this a Picture of the Inquiſition?

C. I THINK it was pretty near the Matter.

L. NOT the leaſt Reſemblance. Your Authority, with your gracious and devout Manner, ſtagger'd the weak Fellow, and you might have probably got him over: But my old Steward *Goulding*, over-hearing you when you leaſt thought of it, asked you, with a great *Zounds*, "Are "the *Inquiſitors* all *Prieſts*, and the *only* Men "there; and are not *all Proteſtants* burnable

"

e Laws and conſtant Practice of the *Inquiſi-*
on?"—A Queſtion which you choſe not to
ver, but went away, pitying, as you went,
oor paſſionate Man for curſing ſo abominably.
ding replied, "Whoever it is that *curſes*, by
I know who it is that *lyes*." You then com-
ed of *Perſecution*, and retired.

YOUR Lordſhip is very particular.

I HAD it from *La Trappe*, my Valet de
nbre, whom you once attacked, but ſoon
over.—He produced you Monſ. *Daillé* and
Tillotſon—No wonder the latter is ſo great
Atheiſt. I cannot ſay but I then firſt began
oubt, next to examine; and whoever does
will ſoon leave you. A Church of ſuch a
, cruel, damning, burning Spirit, ought to
e Abhorrence of all Men.

COULD you not leave us without become-
ur Enemy?

AN Enemy to your Syſtem I own I am,
ut any Prejudices purely perſonal. All that
you are in your Opinion certainly damned,
hey left you upon the fulleſt Inquiry and
iction.

IT is poſſible that they may be too raſh,
ver they think.

THEY can never be too haſty in going
to you, but are always raſh in deſerting you.
ing can be more diſhoneſt than this your

Conduct; you pretend to convince People
Reaſon and the Bible, but will you ſuffer th
to be *re-convinc'd* when they find ever ſo
Cauſe from both to leave you?

C. WHEN they are in the *right Way*,
Lord, we are willing to keep them there.
we to be blamed?

L. YES, if you would keep them againſt th
Conſcience, when you had gained them by
pealing to their Conſcience. They muſt
follow you, and obey you, and renounce
Reaſon, their Conſcience, and their Bible.
is enſnaring and enſlaving Men, and not con
ing them.

C. THEIR Conſcience may miſlead th
and often does.

L. IF they mean conſcientiouſly it is ſuffici
and God will pardon their involuntary Miſt
Converſion, not founded upon Conſcience
Conviction, is Hypocriſy or Servitude.
Truth is, as you teach an *implicit Faith*, th
Religion without Reaſon; and as *Ignorance* is
feſſed to be *the Mother of Devotion*, that i
Devotion without Senſe, you hold your Follo
not by Conviction, which only can make Pe
religious, and keep them ſo; but by the For
Superſtition, by fairy Menaces, or by temp
Terrors; all which keep them faſt in your Ch
Your true Catholics are not Followers of C

Followers of you. He who is not a Chri-
n by Conviction is no Chriſtian; and Con-
ion implies Reaſon.

. WE deny no Man the Uſe of his Reaſon.

. WHEN he uſes it not againſt you, nor in
ious Points. But dare a *Spaniard*, dare an
ian, dare any *Papiſt* whatſoever, reaſon with
upon Religion, and oppoſe his Doubts to
Dictates? If any Man dares to do ſo Abroad
Inquiſition waits for him with all its Flames
Rage. If any Man thwarts your Authority and
ets even here, he will have Hell ſet open to
low him, and all its Furies let looſe upon

. ARE Men always to wander in Uncer-
y?

. YES, till they are fixed by Conviction and
ſcience.

. WHAT if they never fix?

. IF they never do, no Man can force them;
muſt be left to God. Better their Minds
der (a Thing that hurts no Man) than be
ed, and their Bodies puniſhed or enſlaved.

. Is it not a great Bleſſing to be reſtrained
n foul Error?

. No Error is foul if it be harmleſs; be-
, if what would reſtrain Error, would alſo
rain Reaſon and Truth (the genuine End of
your Reſtraints) I deteſt the impious Policy.

The nobleſt Notions of God appear atheiſtic to all Bigots; and all Bigots are Perſecuto *Socrates* was put to Death for his rational Se timents of the Deity; nor was he the laſt. T wiſeſt Men are often ſacrificed to what mad Z lots call Holy. It was Capital in *Egypt* to k one of their ſacred Beaſts, a Wolf, a Croco or a Cat.

C. Do we, my Lord, defend heathen Id try and heathen Cruelty?

L. No, you only imitate them, and exc them: Theſe Heathens, though mad enough deſtroy ſuch, who hurt their ravenous Objects Worſhip, were not ſo mad as to kill or pu Men for refuſing to worſhip them.

C. My Lord, what wild Beaſts do we w ſhip?

L. You worſhip worſe Objects, *Ignatius Lo* and that moſt bloody Prieſt, *Dominic*, Foun of the Inquiſition. What ravenous Beaſt proved ſuch a Peſt to Society as *Thomas à Be* did to *England*?

C. He was indeed paſſionately zealous for Church.

L. For Popery, and for Tyranny in his Perſon; a lawleſs and vindictive Incendiary, defied the Laws of the Land, and even thoſe the living God.

C. You

C. YOUR Lordſhip is aſſuredly too juſt to nk him an *Atheiſt*.

L. I THINK him worſe; as no Atheiſt ever ſo much Miſchief. Under that Character a n can never do much, but will rather frighten n than convert them. But *Becket* played the vil by affecting Saintſhip; and, to the eternal my of your Church, obtained it: The dead itor had more Oblations paid him, than our ſed Redeemer and his bleſſed Mother.

C. MY Lord, this is a wide Field your Lord- is got into, and ——

L. FATHER, I ſee that you are tired, and am I—Let me, however, offer to your Con- ration a Paſſage from the judicious *Plutarch*: aking of human Sacrifices offer'd to *Saturn* he *Carthaginians*, during a Famine, *Five hun-* at once, Two hundred of them pick'd from beſt Families, the reſt Voluntiers from amongſt Citizens, he asks, "Whether that People had ot acted more wiſely, if they had choſen for heir Legiſlator a *Critias* or *Diagoras*, both nown *Atheiſts*, than to have eſtabliſh'd ſuch ſanguinary Inſtitution?"

C. WHAT would your Lordſhip infer from his to our preſent Purpoſes? Not ſurely, that *holics* are worſe than Atheiſts! ——

L. THE Word *Catholic* hath a ſolemn, in- d a *deceitful* Sound, and is very boldly aſſum'd,

to exclude all *other* Chriſtians from Chri
Church and from the Benefit of his Death: Bu
is of a Piece with the deviliſh Spirit of Pope
which avowedly damns, and, where it c
actually deſtroys all thoſe of a different Fa
———This, Father, you cannot deny.

C. WE would willingly ſave all Men.——

L. AND allow none to be ſaved but you
ſelves—Thoſe who will not ſubmit to *your* Ter
of Salvation, muſt be Victims and Fuel to
Inquiſition.———

C. STILL, my Lord, this is not *Atheiſm*.

L. IT is *human Sacrifice*, and worſe th
Atheiſm.——Nor can I conceive ſo wicked,
dreadful a Being, in the whole Compaſs of N
ture, as a Papiſt heated with Bigotry and Ve
geance, and acting up to the Rigor of Popiſh Pr
ciples——Is a Devil worſe than an *Inquiſitor*, w
is only a *Puniſher* for Religion, or a *Perſecu*
acting in his higheſt Sphere?——What a peſtil
Ingredient muſt a zealous *Papiſt* be in a Co
munity of *Proteſtants*?——His Zeal makes hi
buſy Seducer; and every Perſon ſeduced is, *
be*, a keen Enemy to the Community. And
the Seducers are many and indefatigable, the
duced are without Number. Let the Legiſlat
attend to this. Moreover, the Conſcience
every Convert to Popery is the Pope's,
obliges him to hate all who abjure the *Pope*

Pope's Pupil. Yet what tender Uſage you all
d, Father, under this Government! Dare any
piſh State be guilty of the like Tenderneſs to
oteſtants?

C. MY Lord, your Lordſhip will allow—

L. FATHER, I will allow nothing to the
mper of you and your Converts.—I know
w determined, how ready you all are, and for
hat. You and they are all warm Zealots.
ey are moſtly as poor as ignorant, and ſubject
none of thoſe Pauſes which retard Men of
rtune and Families, and who have ſome Senſe,
ſpight of Bigotry.—I know your Ardour and
luence, and the Spirit of your Religion, ſo
ll, that I often rejoice and wonder, that I am
t hang'd. Ah! Father, had I been adviſed or
htened by you (for you importunately tried
h Ways) where muſt I have been?

C. IF not here, I hope in Heaven.—

L. BY your Help and that of Mr. *Ketch.*—
er all, as much as I dread Popery, I am not
deſtroying Papiſts, though they have always,
every-where, ſhewn us the Way, and wanton-
empted us to follow them in it.—But I am
neſtly for diſabling Popery from deſtroying
oteſtants; and if ſome ſuch Scheme is not
ctually purſued, I ſhall think the Parliament
a Lethargy, the Government infatuated, and
Nation deſperate.—

ADIEU, Father, I ſhall be glad to ſee yo ſometimes.—But no Whiſpering, no Cloſetin no dark Applications to my Family.—I ſha heartily endeavour to reclaim thoſe of the whom you have already poiſon'd.

NUMBER XVIII.

King James II. *his diſgraceful Reig His Impotence and Cruelty. H expoſes and depoſes himſelf.*

AN hereditary Right to preſerve the Law is inherent in all lawful Kings; an hereditary Claim to break the Laws, is a Forfeiture o all kingly Right. Indefeaſible hereditary Righ is Jargon, the Cant of Uſurpers and Impoſtor to cheat the Many, and to abuſe all Men.

BLOOD is only one Qualification in a Prince and not the higheſt; Juſtice and Capacity are th Greateſt and the Beſt. As the Prince may be Child, and yet muſt reign like a Man, becauſe he reigns over Men, the Laws muſt govern thoſe who govern the Prince; elſe the Will of his Mi niſters,

ters, or his Playfellows, muſt be the Law. he prove a Lunatic, the next of Kin, or a uncil, muſt rule in his ſtead. He who hath Senſe cannot exerciſe Government, which is Direction of the public Senſe. He who nts Juſtice and Integrity, and regards not ths and Laws, is at leaſt under equal Diſabi-. This is moral, as well as political Lu-y; therefore a moral and political Diſquali-tion.

WHOEVER is intruſted with Government, ing the Intereſts of all Men under his Direc-, has the higheſt Occaſion for a good Heart, ell as a ſound Head: But where the Laws ail, tho' he be weak, yet by letting the Laws place, his Government may be eaſy. If he wilful, as well as weak, yet will needs be wiſer the Law, diſpenſe with Law, and ſet up his Humour, his Peeviſhneſs, or his Superſti-, for Law, he becomes a public Enemy, a ant, who depoſes himſelf.

UCH a public Enemy was King *James*, an inate Bigot, a perjured Oppreſſor, an open to the Laws and to his People: He there-regularly dethroned himſelf. He can ſcarce aid to have ever filled the Throne: He be-to forfeit it e'er he was warm in it. The *liſh* Throne, eſtabliſhed and limited by Laws, ed to be *his*, when he became a Tyrant in

it. Whilſt he held it, he held it not for him-
ſelf, but for miſerable Monks and hot-headed
Zealots, who ſet up a Government againſt Law,
a Religion againſt Senſe, and the Shadow of a
King to ſupport both. He never had much
Underſtanding; what little he had he forfeited,
and with it his Crown, to the Infatuation of
Popery.

A WEAK Man makes a very good Papiſt, in-
deed the beſt; but a weak Papiſt makes a wretch-
ed King. I own, that a Man of Senſe may be a
Papiſt; but I deny, that he makes uſe of his
Senſe: The Grimace and Frauds of Prieſts blind
him, and fairy Terrors awe him.

KING *James*, the Weakeſt of his Race
(tho' not the Worſt nor the Falſeſt) yet ſtrove
for ſome Time to diſſemble; but wanting Ca-
pacity even for that (which requires ſo little, and
is often found in the ſilliеſt Women) ſoon expo-
ſed his Heart quite bare, contracted with Bigotry,
panting for Tyranny, and cankered with Rage.

HE had profeſſed fairly, promiſed ſtrongly,
ſworn ſolemnly, to maintain Religion and Law:
becauſe his Prieſts told him, that Falſhood and
Perjury were neceſſary to advance their Cauſe,
and ſeaſonable to lull their Enemies aſleep: For
what Falſhood, what Villainy, what Cruelty
will not ſuch Prieſts promote, to ſerve their pe-
ſtilent Cauſe? When his Prieſts thought the

Poin

oint ſure, they taught him to throw off the loke of Deceit and Perjury, roundly to aſſert e determined Tyrant, and the implacable Bigot.

HE thus called upon the Nation to turn him t of it, or rather fled from the Nation. He n to the *French* King, the inveterate Enemy to s People, for Succour againſt his People. It as upon Promiſe of Aſſiſtance from that King, at both this Bigot, and the abandoned Volup- ary his Brother, had ventured to enſlave this ee Nation.

LEWIS XIV. was as dark a Zealot as *ames* II. with no exalted Genius; but judging e Ruin of *England* to be for the Glory of *ance*, ſent Forces to King *James*, then in *Ire- d*, who put himſelf at the Head of theſe and *Iriſh* Troops: He indeed continued at their ead, for he was the firſt that ran away.

AGAIN he took Refuge in *France*, where he mained, deſpiſed, to the End of his Life; the re for his continual Solicitations to *France*, to ce *him* and Slavery upon *England*: For, ra- r than *England* ſhould remain free, he would ve enſlaved it as the *Deputy* of *France*.

HAD he an hereditary Right to ſacrifice *Eng- d* to *France*? Can the Heart of Man conceive, at any Man, with any Name, has a Right to olate any Truſt? Hath Folly a Right to dictate Wiſdom; Perjury, Pride and Oppreſſion, to

aboliſh

aboliſh wholſome Laws; Fraud and Impoſture to cruſh Truth and Religion?

IN *Ireland* his Government was as brutal a the Manners of the native Savages there: He ſe out with deceitful Promiſes, as he had done here and continued repeating them all the while tha he was breaking them. One conſtant Declara- tion of his was moſt ridiculous, eſpecially as he imagined it to be deep and wiſe, and as his Flat- terers applauded it for its Candor: "That he "would make no Diſtinction between his *Popiſh* "and his *Proteſtant* Subjects." A Declaration (if not a Blunder) terrible to Proteſtants, who ſaw him thus, contrary to his Oath taken to main- tain them in their Religion and Laws, declare equal Favour to their barbarous bloody Enemies who in fact reaped all his Favours.

HE was ſo notoriouſly ſhameleſs in his Breach of Faith to Proteſtants, and in his bigotted Par- tiality to the *Iriſh*, that, by a Set of infamous perjured *Iriſh* Judges, he diſcharged all the Char- ters of the Kingdom in a Term or Two. The Eſtates of the Proteſtants, Nobles and Com- mons, were by the ſame Judges ſurrendered as faſt as claimed by any of the wild *Iriſh*, who had long forfeited them by Rebellion and Maſſacre. The Proteſtant Proprietors, who had earned them by their Blood and Money, improved them by their long Induſtry, and held them by Acts of Settle-

ettlement, were thruſt out of their Freeholds d Bread by the brutal Butchers of their Prede-ffors, of their Parents and Kindred.

BUT as Proceſs at Law, however ſudden and bitrary, was too ſlow, an *Iriſh* Parliament of furious Natives, choſen by the King's new arters, or rather by his Direction and Nomi-ion, did, in a ſolemn Act, confiſcate moſt of Eſtates of the Proteſtants in the whole King-m, and condemned the Owners to die as Trai-s. They were all thus charged with Treaſon, all in a Lump condemned to Death and For-ure; for they were declared convicted of High eaſon, tho' never tried, nor even ſummoned. e frighten'd Victims had many of them recourſe *England* for Bread; and Families of fair Fortunes *reland* ſaw themſelves reduced, for Support, lms and parochial Collections in *England*.

THIS was adjudging awhole Proteſtant King-, at once, to Execution and Deſtruction. omprehended near Fifteen hundred of the No-y, Gentry, Clergy, and Men of Fortune, all in the Act to have been attainted and con-ed, and were therefore adjudged to Death and fiſcation. To render the deadly Snare the e fatal and ſecure, no Copy of the inhuman was ſuffered to be iſſued for four Months.

FTER this Flight of Tyranny (ſo wild and cileſs!) no other Exceſs of it need be won-dered

dered at. Subjects were impriſoned; their Mo
ney, Horſes, Houſes, and Furniture ſeized, b
a mere Order from the King; ſometimes a me
verbal Order. And *James*, one of the weake
Men in the Kingdom, and as blind a Bigot as th
blindeſt, acted like the confirmed Maſter of th
Perſons and Property of all Men in it; yet w
himſelf all the while the wretched Property an
tame Inſtrument of the Pope, and even of h
own Prieſts. Whilſt it was made Treaſon an
Death for Five Proteſtants to be ſeen togethe
even in Churches, the King's Chaplains, in the
public Sermons, maintained to his Face the Pope
abſolute Sovereignty over Kings.

STRANGE Inconſiſtency! for a frail, vic
ous, ſilly Man to claim Godlike Power over God
Creatures, made after God's Image (many of the
wiſer and better, few worſe or weaker than hi
ſelf;) yet confeſs himſelf the implicit Vaſſal of a
uſurping Impoſtor at *Rome*, cheating the Wor
with pious Cant and Mountebankry, impuden
ly boaſting lying Wonders, and ſubſiſting by m
nifeſt Frauds!

CAN there be a greater Demonſtration, th
Power without Controul belongs to no huma
Creature; than that ſuch as have moſt loud
claimed it over all, were unbleſſed with any i
perior Capacity, or any better Morals than th
reſt? Is it conceivable, that the God of Wiſdo
ſhou

uld adjudge the Government of the World to
h as have none; the Care of Men to ſuch as
preſs Men; ſhould convey his own Power to
ſe who abuſe it, or inveſt with a ſacred Cha-
ter Men who ſwear falſly by his holy Name,
injure and cheat in it?

KING *James* delighted in lawleſs Proceed-
s, merely becauſe they were lawleſs. Even
en the Law would have ſerved him in ſome of
Meaſures, it was anſwered, That the King
uld be ſerved his own Way; which was a
nfeſſion. That he would aboliſh Law.

JAMES, when Duke of *York*, and High
mmiſſioner in *Scotland*, had given a Speci-
n of his Spirit and Government ſufficient to
er all Men from ever wiſhing him upon the
rone. He oppoſed and defeated, or cancel-
, every good Law: He promoted all that
e tyrannical and bad: He had the Earl of
gyll condemned to die, becauſe he would not
ſwear himſelf. The Earl was a good Prote-
nt, had a great Eſtate, great Intereſt and Abi-
es; all dreadful Eye-ſores to the ſmall Spirit
d great Bigotry of the Duke of *York*. His
yal Highneſs beſides, delighting in frequent
ſtims and Executions at *Edinburgh*, diſtin-
ſhed himſelf by a Symptom of Cruelty almoſt
culiar to himſelf, and almoſt always avoided
the moſt cruel Princes, by ſuch as were pro-

verbial

verbial for Cruelty, even by *Nero*. *James*, be
ſides encouraging the Uſe of the Rack, to forc
Confeſſions from ſuch who were obnoxious t
the Tyranny of the Times, ſat pleaſed with th
ſhocking Spectacle of ſeeing Men racked, the
Bones cruſhed, broken, and burſting with the
Blood through the Fleſh: A horrid Sight to Br
tons! A hopeful Succeſſor to the *Britiſh* Crown
It was a Sight ſingular in *Britain*, and even
Rome, under the Tyranny of the *Cæſars*, for ne
a Century after the Uſurpation of the Firſt *Cæſa*
That Monſter *Domitian* was the firſt of the R
man Imperial Tyrants that ventured upon it.

NEITHER did any of theſe Imperial Tyra
ever exerciſe ſuch a Piece of Tyranny as was exe
ciſed in *Scotland* under *Charles* the Second. Be
ſides all the daily Oppreſſions and Barbarities upo
the Presbyterians there (forced out of their Eſta
bliſh'd Church, and fiercely perſecuted) to obli
the Court, eſpecially *James* the King's Brothe
there was an Order of Council for placing Soldie
on the public Roads, with Inſtructions to a
ſuch as paſſed by, inſnaring Queſtions, about th
King and Religion; and if they appeared to b
Presbyterians (People conſcientiouſly tender
the Point of Religion and Oaths) and refuſed th
Teſt offered them by the Soldiers, the Soldie
had expreſs Orders to put them to preſent Dea

—A Stretch of Tyranny unmatched by the oſt decried Tyrants!

THESE were ſome of the *Miſcarriages*, be-e the Revolution, ſuch as the preſent Invader *poſes* to have happened, without owning any; d he claims the ſame Right and Power claimed King *James*, nor offers one Limitation or mendment. The Government ever ſince then, t Governmenr, from which has been derived h a Series of Eaſe and Liberty, and ſuch an er Abſence of all violent Meaſures, as are tchleſs in Hiſtory from the Creation; has, *he* s, been all *Uſurpation*. It has been indeed a al Deviation from the Government of *his* An-ſtors, a Government which *he* comes to re-re. To prove his Right and Deſcent, and to ommend his future Meaſures, he invades the ngdom, defies the Laws, robs, ravages, and s to *Maſs*.

THESE are the Proofs which he gives of his neal Claim, and he is welcome to the Fame of m. He, and his barbarous Train, act as if they died and were paid to make themſelves odious Heaven and Earth, and were induſtriouſly call-for quick and ſignal Vengeance from both. leſs God it haſtens apace;—let us pray for its den Completion.

NUMBER

NUMBER XIX.

How boldly the Popiſh Clergy abuſe their Followers, by teaching them to deny with a Curſe, the moſt obvious Impieties of their Church.

I HAVE lately read a very ſeaſonable Pamphlet, of real Uſe, good Senſe and Knowledge, called *An Inquiry how far* Papiſts *ought to be treated here as good Subjects, and how far they are chargeable with the Tenets commonly imputed to them.* It is written in anſwer to a Popiſh Pamphlet, carefully diſtributed, full of glaring Deceit, boldly denying all the deteſtable Tenets and Horrors of *Popery*; and, ſtill further to cheat the Ignorant, denying them with a Curſe, as Peter did his Maſter, and with the ſame Sincerity. For Example:

CURSED be he (ſays the Popiſh Apologiſt) *that commits Idolatry, that prays to Images or Relics, or worſhips them,* for Gods. To this Curſe

urſe, and to all that follow, he makes his miſer-
le Votaries ſay, *Amen.*

THIS ſounds ſtrong, and is indeed ſtrong
aud. Do not *Papiſts* adore Relics? Do they
t openly worſhip Images, and pray to Saints?
the Author of the *Inquiry* clearly proves.
es; but it ſeems that this is no *Idolatry*, for
ey do not worſhip them *as Gods*; that is, they
not call them *God Jehovah*, nor God the
eator of all Things; they only invoke them as
puty Deities, generally in the ſame high devo-
nal Strain: And ſuch Divine Invocation, im-
ing a Divine Prerogative to relieve and ſave
Invoker, is a Declaration of Deity in the Be-
invoked: It is therefore Idolatry, when made
any Being except the Supreme.

THEY aſcribe Godlike Power to their moſt
iculous Relics, Stocks and Stones, old Iron,
nes, Nails and Hair, by making them work
iracles, heal the Sick, raiſe the Dead, and
ert the like Acts and Attributes of Omnipo-
nce. Neither do they pray to their Saints as
ly *Mediators and Interceſſors* with God, as is
metimes pretended; they pray to them *direct-*
and for what none but the Godhead only can
ant, all the Bleſſings of this Life and the next.
his is all obvious in their *Breviaries* and *Cate-*
iſms, where Prayers are framed immediately to
Saints, and in a Stile as high and rapturous
as

as to God himſelf, as is at Length explained in the *Inquiry*.

THIS Apologiſt pronounces another bold Curſe upon *every Goddeſs-Worſhiper, who believes the Virgin* Mary *to be more than a Creature*. I muſt own, that amongſt all the Extravagances of the *Papiſts*, I never knew a *Papiſt* deny that God *created* the Virgin *Mary*; but I never heard of a *Papiſt* who did not treat her beyond the Quality of a *Creature*, and with all the awful Epithets of a *Deity*. They all pray to her, they all worſhip her. Is ſuch Divine Treatment due to a Creature?

BUT there follows a Reſerve that juſtifies all —*Curſed is he who honours her, worſhips her, puts his Truſt in her* as much as in God. Accurious Come-off! He makes his Votaries own that the Omnipotent God is *ſuperior* to one of his *Creatures*; but ſtill they are to adore and invoke this *human Creature* with the Worſhip and Language due only to God, her *Creator*. They implore her in Form, "to deliver them from Sin, "to protect them from Evil, and to receive them "at the Hour of Death." What could they ask more of their Maker? Is not all this treating her as a Deity, a Sovereign Deity? Did the blinded Heathens ever apply ſuch Strains of Adoration to any of their Deities, even to the Higheſt of all *Jupiter Optimus Maximus!*

THE

THE Curſe is, however, repeated upon him *believes her above her Son, or that ſhe can in Thing* command *him. Above her Son*, is an Phraſe, but hath its Art and Meaning here. ſounds as if they denied the Idolatry of worſhing her as well as the Son. We know it to Idolatry to worſhip her at all, and we know *they* worſhip her. This is enough to fix Charge upon them.—Or, *that ſhe can in any* command *him.* If ſhe can protect and don Sinners, and receive their Souls into eter- Bliſs, without him, ſhe need not *command* ; ſhe hath thus ſufficient *Godlike* Power with- *him.* But, if I am not miſtaken, I have ſeen *piſh* Prayer, invoking the Virgin *to command Son*, in Terms, *Impera Filio tuo:* Nor can Language appear ſtrange in *Popery.*

THE next Curſe is upon him *who believes the els and Saints in Heaven to be his* Redeemers, *prays to them as* ſuch, *or who gives* God's *our to them, or to any* Creature *whatſoever.* s ever ſuch mock Defence! We do not ge them with believing *Saints* and *Angels* to heir *Redeemers*, but with worſhiping *Saints Angels:* Nor can they deny that they do. the conſtant Practice of their Church, and injoined by the Authority of the Church, *to ſhip and invoke the Angels, who are always he Preſence of the Lord, and willingly watch*

for our Security, which is committed to th
They are alſo ordered *to invoke the dead Sain*
and to reverence their Relics. All this is am
proved in the Inquiry.

'TIS a miſerable Subterfuge to ſay, that th
reverence the Deity *more*, or, in their o
Words, that they do not give *God's Honour*
them; and yet, in reality, they do it, by puti
them in God's Stead, and complimenting th
with God's Power. Out of the vileſt amon
dead Men they chuſe their *heavenly* Protect
and Idols. The implacable Traitor, *Becket*, h
infinitely more Worſhip and Oblations paid h
than all the Hoſt of Heaven; not only than
ſus Chriſt, but even than the Mother of Chr
though ſhe was then infinitely more revered th
the Deity. Indeed, for many Centuries, co
ſummate Madneſs, or conſummate Villainy,
the chief Recommendation to Saintſhip; and
blackeſt Character upon Earth, the *Roman* P
tiffs preſumed to furniſh Heaven with ſuch Ri
to the Deity, as were too infamous to live amon
Men. It is certain, that many who had adorn
Gibbets, or deſerved them, helped to ſwell
Roman Calendar, and were complimented wit
Seat on the Right-hand of God, with the T
of *His chief Favourites and Counſellors.*

THE pleaſanteſt Curſe follows: *Curſed be*
that worſhips any Breaden God, or makes God

e empty Elements of Bread and Wine. A ſafe
urſe! Well may the Framer of it make his *true*
atholic ſay *Amen* to it! Before it is *conſecrated*
not *God*; and he deſerves to be curſed who
ll worſhip *bare Bread* as *God.* After it is *con-*
rated 'tis *God*, our Bleſſed Saviour in Perſon;
d who can be curſed who worſhips our Bleſſed
viour?

THIS Fallacy is too groſs; but a groſs Impo-
re will bear no better. A Wafer is *no God*;
t a few Words and Grimaces of the Prieſt
ke it *a God*; whilſt, to Taſte and Touch,
d Sight, and Smell, 'tis ſtill a Wafer. Weigh
diſſect it, ſeparate and examine its Parts, 'tis a
nifeſt Compoſition of Flouer and Water, juſt
t was before. But you are damned if you be-
e Demonſtration. Theſe very Particles of Wa-
and Flouer are, in ſpite of Demonſtration,
nged in an Inſtant, without the leaſt Altera-
n, into the whole Body of *Jeſus*; and, tho'
e be but one *Jeſus*, he is multiplied into Mil-
s every Day.

AT this Rate a Prieſt has Power over God
ſelf, and more Power than God himſelf can
e; for God cannot reconcile Contradictions,
convert Bread into Fleſh and Blood, whilſt it
tinues ſtill to be Bread. There never was ſuch
impudent Impoſture in all the Viſions and
meras of *Paganiſm.* The many Transforma-

tions of *Viſtnum*, God of the *Indian Bramins*, i to a Fiſh, a Hog, a Lion, a Bramin, a Fly Horſe, are credible Impoſſibilities, compared Tranſubſtantiation, the higheſt Affront to the E and Reaſon of Man, and the moſt ſhocking Ind nity to the Deity, every offered or invented the moſt daring Impoſtors known amongſt Me

THE next Curſe is not more modeſt or f cere:—*Curſed is he that believes, that Prieſts forgive Sins, whether the Sinner repents or n or that any Power in Heaven or Earth can forg Sins, without a hearty Repentance*, &c.

A REPENTING Sinner has ſatisfying A rance, from the Word of God, that "God f "gives all who truly repent." The Almig does not add, That he wants the Interpoſition o Prieſt. His Mercy is not mock Mercy, to awakened or applied at the Requeſt of the Pri the All-ſeeing Eye needs no Voucher for the S cerity of the Sinner's Heart. When the Fra of the Curſes denies, *that any Power in Hea or Earth can forgive Sins without Repentance*, ſeems to put God upon the ſame Foot with Prieſt, and diſables him equally with the Pr from beſtowing Mercy. Surely the Almig can pardon, if he will, even the Impenitent; b Prieſt cannot pardon the Penitent, already par ed by God, who does not create Souls to be the ſals of Prieſts, leſs ſtill their Dupes and Proper

F Repentance opens Heaven to Sinners, as himſelf has told us it does, all the Uſe of a ſt to a Sinner, dying or living, is to exhort to repent; an Office to be performed by pious Relation or Friend. Yet, for aſſert- this Truth in a *Popiſh* Country, you would burned alive in the Inquiſition. But ſuch dy Cruelty is never to be owned in *England*, aſt this is not the Time; therefore careful ocriſy, and all falſe Softenings, are to be em- ed.

KNOW not how this Caſuiſt can exempt the ncil of *Trent* from his Curſe. Thoſe Reve- Faith-makers have decreed *Abſolution from rieſt to be a Judicial Act*, that is, final peremptory. A moſt blaſphemous Decree! ſting the Almighty of his Prerogative, and ferring it upon a Prieſt; yet a Decree natural- ade by Prieſts. The Fathers of that Coun- were chiefly the Pope's Implements and Re- rs; and it was too truly ſaid, that the Ho- Ghoſt was, from time to time, conveyed from e to *Trent* in a Portmantua.

THIS *Popiſh* Advocate yields too much; yet oubt not but he knows what he does. A ſh Diſpenſation to deceive *Proteſtants* is no Thing; and I defy the ableſt Miſſionary to vert any ſenſible, well-informed *Proteſtant* to ry, without deceiving him. He dare not

tell *all*; no, not to *Papiſts*. I doubt few P
know that it is another decreed Point and D
trine of the Church of *Rome*, That, in perfo
ing the Office of the Sacrament, of any Sa
ment, the Words and Geſtures and Operation
the Prieſt, however full and formal they be,
are of none Effect, without his *Intention* acco
panying them. No; the moſt momentous
dinance of Religion is invalid and none, unleſs
Prieſt pleaſes to make it ſo, by *intending* i
be ſo.

As theſe Sacraments, Seven in Number,
all neceſſary to Salvation, and the Prieſtly
formance neceſſary to the Sacrament, ſo i
Intention and good Pleaſure neceſſary to ma
Sacrament; and the eternal Fate of imm
Souls depends upon *his* Caprice. An impious
a revengeful Prieſt (both very common Cha
ters) may damn his whole Flock. Is not thi
preſenting the good God as a terrible Tyran
his Creatures, and a Confederate with cruel
poſtors?

THUS high is the Power of Prieſts carri
that godleſs, that apoſtate Church, where
ſafer to be a Traitor, a Sodomite, a Poiſoner
an Aſſaſſin, than to follow *Chriſt* and Conſcie
in Oppoſition to Fraud and Idolatry. Yet a P
of that very Church ventures, in this enlighte
Country, to repreſent the *Romiſh* Prieſts as L
Lo

ers of Truth, and claiming no other Privi-
no Power, no offenſive Weapons. Even
Pope is a diſintereſted Soul; and *curſed is he*
believes that there is Authority in the Pope
rgive Sins, or to give Leave to commit Sins,
Sum of Money. The Pope needs not pre-
to it; he has other Pretences, even when
ney is the Motive. Offenders ſubmit, they
Pardon, and *the Money* convinces him that
are *ſincere.* There is a Rate for Sins, ac-
ling to the Quality of each, fixed in the Of-
of the *Rota* at *Rome*, where the moſt heinous
hideous are not excepted, even the Murder
Parent, or the Debauching of a Siſter.

THIS pecuniary Traffic for Sins is claimed
practiſed by the Prieſts, under the ſoft Title
ommutations; and why not by the higheſt of
rieſts, the *Sovereign Pontiff*? Whoever takes
ney to abſolve Sinners, gives them Leave, nay
ouragement, to commit Sin; and the Pope,
a round Sum, given not to *him*, but to the
rch, though he fingers it all, grants Indul-
ces for many Generations: And becauſe this
ot called *Abſolution* nor *Forgiveneſs*, but is
an Exemption from Perdition, and equally
ctual with Abſolution, therefore this candid
ender of Popery curſes all who believe that
Pope claims Authority to forgive Sins for a

Sum of Money; or any Prieſt to grant *preſ*
Abſolution for *future* Sins.

MIND what Art and Reſerve in the Exp
ſion, *Preſent Sins*, and *Sins in Time to co*
Does not the Pope make a Market of the S
and Souls of Men? And do not the Prieſts (
Brokers, and their own) retale Pardons, fo
Price, to Sinners and their Heirs? What ſet
Reformation on foot in *Germany*, but the ſc
dalous Traffic of Indulgences, ſold openly at *W*
temberg by the Pope's infamous Agents,
ſtrolling Friars, living in Debauchery, practi
all Frauds and Falſhoods to cheat People of t
Money, by ſuch tempting Baits as the Pope's
fallible Receipts for Salvation? They were
in Parcels to the beſt Bidders, who, to make
moſt of their Bargain, hired the popular pre
ing Friars to extol their ſublime Excellency
infallible Paſſports to Heaven, and to revile
frighten all who heſitated a Moment to ſave t
Souls by ſo cheap a Commodity.

THE Curſes go on: *Curſed is he that*
temns the Word of God, or hides it from the Pe
on deſign to keep them from the Knowlege of t
Duty, and to preſerve them in Ignorance
Error.

" HERE, ſays the Author of *the Inquiry*,
" moſt ſhameful Account of the Papiſts hid
" the Scriptures from the People. The C
" ſt

tion is, Why are the Scriptures kept at all from the People? The Anſwer, continues he, is, that they do not ſo keep them for *this* or *that particular* Purpoſe. It may be ſo; but you may have *other* Purpoſes, *other* Ends, *other* Deſigns, all bad in themſelves."——He then ſays, "That the free Uſe of the Bible is reſtrained from the People by the Authority of the Council of *Trent*, and the Conſtitution of Pope *Pius* IV. and that the ſame Reſtraint extends to every particular Layman, without Leave from the *Biſhop* or *Inquiſitor*; nor then without the Advice of the *Miniſter* or *Confeſſor*, nor after all this, without a Licence in Form; and whoever preſumes to *read* or *have* the Bible without ſuch Licence, cannot receive *Abſolution* of his Sins, unleſs he firſt ſurrenders up his Bible to the Ordinary."

AFTER ſome lively and unanſwerable Expoſtulations, our Proteſtant Author adds upon this Head: "Now, if for *theſe*, or for ſuch-like Reaſons, you do *in fact* hide the Scriptures from the People, is it not a moſt ſhameful *Chicanery*, ſolemnly to curſe thoſe who hide them for *other* Reaſons?—A Man charged for robbing on the Highway, to clear himſelf, wiſhes that he may be hang'd if ever he robbed on *Deſign* to keep People from travelling ſuch a particular Road, or from travelling with Mo-

" ney about them; but ſtill he is a Robber
" which is what he is charged with."

IN my next I ſhall continue the Chace of the *Romiſh* Fox, with the Aſſiſtance of my Proteſtant Coadjutor.

NUMBER XX.

The ſame Subject continued.

I PROCEED to examine the Sincerity and good Faith of the *Catholic* Curſes. I find them all worded with notable *Craft*, to deceive the Ignorant, but with equal *Aſſurance*; ſince the *Deceit* is obvious to every diſcerning Reader, as the Author of the *Inquiry* has demonſtrated.

THE Tenth in Order is, *Curſed is he that undervalues the Word of God, or that, forſaking Scripture, chuſes rather to follow human Traditions than it.* Whatever the *Popiſh* Clergy do in this Reſpect, 'tis not ſafe to own, that they eſteem the *Traditions* of Men *more* highly than the *Word of God.* If they value ſuch Traditions *as* highly as they do God's Word, they ſlight and *undervalue*

alue that Word. The Author of the *Inquiry* hews, that the Council of *Trent* injoins "these *Traditions* to be received and reverenced with *equal Affection of filial Piety* with the *Scriptures of Truth.*" Moſt of the *Popiſh* Traditions are fabulous, many of them ridiculous, reat Part of them framed by Prieſts, and injoin- by prieſtly Authority for prieſtly Ends; few of em inſtructive, all precarious; yet all reve- nced by the *Papiſts* as much as Scripture.

IT is Cant to deny that they reverence Traditions more than Scripture: That they do it *at all* Crime enough; nor dare they plead *Not guilty.* is indeed much ſafer, in their Church, to neg- t the *Scripture*, than their prieſtly *Traditions* d *Impoſitions.* Without being obliged to know, ſuffered to know, one Chapter in the Bible, dangerous (often *capital*) to omit or neglect Injunctions of their Prieſts, tho' not one of m be found in the Bible. Penance, Auricular nfeſſion, Abſolution, Tranſubſtantiation, Infalli- ty, Purgatory, the Power of Prieſts to damn and e, to open the Gates of Heaven and Hell, are ſo many human and prieſtly Devices, or ra- r Frauds, to rule the World, and to cheat the eation: Not one of them mentioned or meant Scripture, yet all guarded with Sword and e; and all who dare doubt or deny them, tor-

tured and burnt in this World, and doomed to eternal Burning in the next.

THEN, as they command and practiſe openly what no Scripture commands, they notoriouſly ſlight and omit Duties which the Scripture explicitly injoins. Our Saviour commands, that *all ſhould drink of the Cup of his Blood.* In the *Popiſh* Sacrament there is no Cup, at leaſt none for the People: The Prieſt keeps all that to himſelf, as if he thought it enough for the Laity to be half Chriſtians. St. *Paul* makes it *a Mark of Apoſtaſy to forbid to marry.* The *Romiſh* Clergy are all forbid to marry. St. *Paul* makes it another *Mark of Apoſtaſy* "to abſtain from Meats "which God hath commanded to be received "with Thankſgiving." The *Popiſh* Church forbids the Uſe of Meats for a great Part of the Year; but, for Money, permits you the Uſe of them during the ſtricteſt Faſt in the Year. The Apoſtle condemns the *Worſhip of Saints as Doctrine of Devils.* The *Papiſts* are more copious, more aſſiduous in their Devotions to Saints than to all the Three Perſons in the Godhead.

THE Curſe about the Ten Commandments is expreſſed in the ſame equivocal Way. I ſhall take no further Notice of it here, than that I wonder the Commandments ſhould at all be brought into it, ſince the Second explicitly forbids what the *Papiſts* ſo groſly practiſe, the Wor-

ſhip

hip of Images; or (which is juſt the ſame Thing) he Worſhip of the Perſons repreſented by the mages. Their poor People, always ignorant, nly worſhip what they ſee; and if they worſhipd a Saint or an Angel in Perſon, they would e ſtill Idolaters.

THE ſmall, but well-meant Craft in the next Curſe, is plain enough to be diverting.—*Curſed he that preaches to the People in* unknown Tongues, *ſuch as they underſtand not; or uſes any ther Means to keep them in Ignorance.* Pray bſerve: Nobody charges them with preaching n an *unknown Tongue*; the Charge is, That they ray in an *unknown Tongue*; and the Charge is rue. They dare not deny it by the moſt eluſive Terms which they can invent. Their Practice in is in direct Defiance of Scripture, which largey condemns it; of common Senſe, which it afronts; and of all the Purpoſes of rational Devotion, which it can never raiſe. Can there be ny Edification where there is no Knowlege? For aught the People know, the Prieſt, in the Maſs, may be applying to *Mahomet*, or to *Simon Magus*. All that they hear from him is a doleful Tone; all that they ſee in him is Bowings, Turnings, Grimaces, and making Mouths. By theſe Tricks and Accents he may amaze them nd warm them, and ſo he might by the Words

of *Petronius Arbiter*, or any other profane Strains, fanatically and wailingly pronounced.

CAN there be greater Impiety, or a higher Inſult upon true Piety and the Underſtandings of Chriſtians, than thus daringly to debar them from the Duty of praying for themſelves and their own Souls, yet to mock them with the Appearance of doing it? Can there be more ſucceſsful Means uſed, by Art and Impoſture, to keep the People in Ignorance? *Fi, fa, fum*, or any other Jargon, would be as edifying.

IN the *Romiſh* Church, Ignorance is allowed to be the Mother of Devotion; and 'tis carefully cultivated there, as the firſt Foundation and Elements of popular Superſtition, and of Papal Tyranny, to which all Religion, all Reaſon and Conſcience, muſt be enſlaved or ſacrificed. In that Church the Inſtruction, the Correction, the Commands of the Prieſts, are all authoritative and uncontroulable; to contradict him is Hereſy; Hereſy is Death and Damnation. Where profound Ignorance is the Mother of Devotion, blind Submiſſion is naturally her Daughter.

THIS laſt Curſe, equivocal as it is, I doubt involves the Framer of it in it; nor can any thing but Ignorance clear him of it; a Plea which I doubt he cannot offer.

AS the Aim of this good *Catholic* is to conceal and deny all the real Deformities and Hor-

rors

s of *Popery*, he would *ſeem* to deny the Pope's penſing Power:—*Curſed be he that believes t the Pope can give to any, upon any Account atſoever, Diſpenſation to lye or ſwear falſly; that it is lawful for any, at the laſt Hour, roteſt himſelf innocent, in caſe he be guilty.*

THERE is great Boldneſs in this Curſe; for, the Pope muſt be a Madman if he averred, theſe unwary Words, that he could encourage Man *to ſwear falſly, and to lye*, he notori-ly claims a Power to diſpenſe with Oaths, the ſt awful and important Oaths, all Oaths and gagements *to* Princes and States, and all Oaths Engagements *from* Princes and States. For ny Centuries ſucceſſively (in the dark Ages, en the Papal Power flouriſhed moſt) hardly a r paſſed but his Holineſs diſcharged ſome So-eign from his Oath to his People, or ſome ple from their Oath to their Sovereign, as n as his Wrath or his Avarice prompted him; one or other, or both, of theſe pious Mo-s, generally ſwayed the holy Father. He fre-ntly tempted and incenſed Prince and People violate Laws and Oaths, and to oppreſs one ther. He particularly warranted the repeated juries of our *Henry* III. who was continually reſſing the Nation, and as often frightened by Barons into Oaths and Conceſſions; then as

readily

readily discharged by the Pope from fulfilling them, but never without a competent Price.

THIS Practice was as common in most Catholic Countries, as horrible in all. The Popes were for ever dispensing with *Laws*, *Oaths*, *Covenants*, and even with their own *Decrees*; and they had a *Non-obstante* to all Engagements, Secular and Sacred, to God and Man. Was not all this owning, as well as practising, *Dispensations to lye, and to swear falsly*? "It is as easy to grant "a Dispensation to Sin for the future, as to absolve "solve for Sin that is past," as the Author of the *Inquiry* truly observes.

CURSED is he that believes it lawful for any, at the last Hour, to protest himself innocent in case he be guilty.

"AYE, says the Author of the *Inquiry*, or at "*any* Hour. But when a Man is absolved from "his Guilt by a Priest, is he then guilty?"—When the Priest has restored him to a State of Innocence, he will think it just to assert his Innocence.

ALL the other Curses are excellently explained, and the Drift and Artifices of the Framer fairly exposed, by the Author of the *Inquiry*; for there are several more Curses that I have for that Reason omitted. It is remarkable, that after the Framer of the Curses had denied or disguised the most shocking Positions and Prac-

es of Popery, he yet adds the following and t Curſe: *Curſed are we, if, in ſaying* Amen *to y of theſe Curſes, we uſe* any Equivocation *or* ental Reſervation, *or do not aſſent to them in e common and obvious Senſe of the Words.*

To all which I anſwer, *Lord have Mercy up- us!* The full and particular Anſwer to that, d to them all, I leave to the diſcerning *In- irer*, who handles this laſt, as he has the reſt, th proper Diſcernment and Strength.

I END where the Proteſtant Author begins. e tells us, that this Popiſh Performance is call- *A Vindication of the* Roman *Catholics, being ir moſt ſolemn Declaration of their utter Ab- rrence of the following Tenets vulgarly laid to ir Charge:* And then follow the Curſes. He s, that it was firſt publiſhed in order to intro- ce Popery here, in the Beginning of the Reign the late King *James*, of whoſe deteſtable Go- rnment, blind Popiſh Bigotry, and furious Ty- ny, I have lately given a ſhort but true Ac- unt. It was reprinted at *London*, by the pre- t Popiſh titular Biſhop of *London*, in the Year 43, when an Invaſion was deſigned againſt *gland* in favour of the Pretender. It was again ubliſhed "at a Time when a Popiſh Prince was attempting to drive out a Proteſtant one! a Time when Popery was thought likely to get into Power! a Time when Papiſts began

"to

" to think themſelves ſecure of gaining thei
" Ends."

THE profeſſed Purpoſe of this Popiſh Pam
phlet is to perſuade Proteſtants, that Papiſts m
rit equal Protections as equally good Subject
Strange Aſſurance, after all that Proteſtants hav
ſuffered from Papiſts! Can Proteſtants ever for
get the Popiſh Fires and Proteſtant Victims unde
Queen *Mary*, with their inceſſant, perfidiou
and bloody Plots ever ſince, to reſtore Pope
here; the dreadful Conſpiracy to extirpate th
whole Proteſtant State by Gunpowder; the *Iri*
Maſſacre, fomented by the Pope, and the Popiſ
Prieſts the keeneſt Butchers in it; the *Maſſacr*
of Paris, approved and hallowed by the Pope
the daily Butcheries in the Inquiſition; no Faith
to be kept with Proteſtants; all Proteſtants perſe
cuted, robbed, ſtarved, and ſlaughtered, in a
Popiſh Countries where Popiſh Prieſts have an
Credit; all Proteſtants extirpated in all Countrie
where Popiſh Prieſts have Sway; the Spirit o
Popery ſtill the ſame, ſanguinary and devouring
the Popiſh Emiſſaries ever buſy, deluding and per
verting the Simple and Credulous, daily making
Proſelytes, every Proſelyte an Enemy to their
Country, ready to turn againſt it, and zealous to
deſtroy it?

NUMBER

NUMBER XXI.

The following Quotation is taken from one of the Political Diſcourſes upon Salluſt *the* Roman *Hiſtorian: It is the Fourth Section of the Diſcourſe,* Of the Mutability of Government. *The Paſſage is extremely curious, and, I think, ſeaſonable.*

THE Settlement made by the *Jeſuits*, upon the River *Paraguay* in *America*, is extremely remarkable. Theſe good Fathers, every-where indefatigable in improving their Apoſtolic Talents, and turning Souls into Eccleſiaſtical Traffic and Power, began there, by drawing together, into one fixed Habitation, about Fifty Families of wandering *Indians*, whom they had perſuaded to take their Word implicitly for whatever they told them: "For

" For this is what they call Converſion; and i
" indeed, the true Art of making *Catholics*, wh
" have no other Ground for their Faith, but th
" Aſſertions of their Prieſts.

" FROM this Beginning, and ſuch Encou
" ragement, the aſſiduous Fathers, ranging th
" Country, and dazling the ſtupid Savages wit
" their ſhining Beads, charming them with the
" pious Tales and Grimaces, their tuneful De
" votions and high Profeſſions, made ſuch
" Harveſt of Converts as to form a Commo
" wealth, or rather an Empire of Souls: Fo
" every Convert is a Subject moſt blindly ob
" dient.

" The holy Fathers, not Fifty in Numbe
" are thus Sovereigns of a noble Country, large
" than ſome Kingdoms, and better peopled.
" is divided into ſeveral large Diſtricts, each o
" them governed by a ſingle *Jeſuit*, who is, t
" it were, a provincial Prince; but more power
" ful and revered, and better obeyed, than an
" *European*, or even any *Eaſtern* Monarch. H
" Word is not only a Law, but an Oracle; h
" Nod infers ſupreme Command: He is abſo
" lute Lord of Life and Death, and Property
" may inflict capital Puniſhment for the lighte
" Offence; and is more dreaded, therefore mo
" obeyed, than the Deity. His firſt Miniſte
" and Officers, Civil and Military, are doome
" b

by him to the meaneſt Puniſhments, and whipped not only like common Slaves, but like common Felons: Nor is this all their Puniſhment, at leaſt all their Abaſement, which to a Man of Spirit is the worſt Puniſhment. Whilſt they are yet marked and mangled with the Laſh, they run (Colonels and Captains run) and kneel before their holy Sovereign, condemn themſelves for having incurred his pious Diſpleaſure, and humbly kiſſing his reverend Sleeve, thank him for the fatherly Honour he has done them, in correcting them like Dogs.

"So much Tameneſs and Vaſſalage is part, and an important Article, of their Converſion. They are even pleaſed with their Servitude, and care not what they do and ſuffer here, for the mighty Treaſures of Joy and Liberty which are inſured to them hereafter by the good Father, who gives them all that he has to give in the next World, and, by way of Barter and Amends, takes all that they have in the preſent.

"THE poor *Indians* cultivate the Ground, dig and plough, and reap and ſow; they make Stuffs, and other Manufactures; they rear Fowls, they breed Cattle, they carry Burdens, and labour hard above Ground, as well as under it, where, in Sweat and Darkneſs, and in Peril of periſhing, they drudge in the Mines: Yet, with all this Induſtry, they earn nothing,

" nothing

" nothing for themſelves: All their Earnings, a
" the Profit and Advantages, appertain not to
" them, but ſolely to the good Father, their ſpi
" ritual Sovereign, who rewards them to the ful
" with what coſts him nothing; Bleſſings, and
" Maſſes, and diſtant Proſpects. Their Grain and
" Manufactures are all carried into his Ware-
" houſes, their Cattle and Fowls into his Yards
" their Gold and Silver into his Treaſury: They
" dare not wear a Rag of their own ſpinning, no
" taſte a Grain of their own ſowing, nor a Bit o
" Meat of their own feeding, nor touch the Me-
" tal of their own producing; nor ſo much as
" Egg from the Hens they rear: They them-
" ſelves are fed and ſubſiſted, from Day to Day
" by a limited Allowance, furniſhed them by th
" Appointment, and at the Mercy, of their gre
" Lord, a ſmall Prieſt.

" YET, under all theſe Diſcouragement
" (which are none to them, who ſeem to hav
" ſacrificed their Feeling, as well as their Reaſon
" to the Sorcery of Superſtition) they are diligen
" and laborious to the laſt Degree, and vie wi
" one another for the high Price and Diſtinctio
" beſtowed by the Father upon ſuch as exc
" moſt in their Work and Induſtry, even th
" bewitching Honour of kiſſing his Sleeve. Th
" ſecond Commandment in their Table of Duti
" is, *To fear the Jeſuit, and obey him*; as th
" tw

two next are much akin to it, and of the like Tendency, even, *To ſtudy Humility, and to contemn all worldly Goods.* The Precept, of fearing God, ſeems to be prefixed for Form, and in Policy only, ſince it is impoſſible there ſhould be any Knowlege of God where the Exerciſe of Reaſon is not known, nor permitted; nor can God be ſaid to be regarded by thoſe who uſe the Images of God like Beaſts.

"ALL theſe Stores and Warehouſes, ſo much Grain, ſo many Manufactures, ſo much Gold and Silver, ſo many Commodities, from ſo fine, ſo large, and ſo plentiful a Country, abounding in Mines, in Rivers, and Meadows full of Horſes and Sheep and Black Cattle, of Timber and Fruit-Trees, of Flax and Indigo, Hemp and Cotton, Sugar, Drugs, and Medicinal Herbs, muſt enable theſe good Fathers, who have renounced all Wealth, and the World itſelf, to carry on an infinite and moſt lucrative Trade, in which, though they have vowed Poverty, they are extremely active, and conſequently muſt make that *Jeſuitical* Government a moſt powerful one. It hath Advantages which no other Government ever had; an abſolute Independency upon its People, or their Purſes; the whole Wealth of the Country in its preſent Poſſeſſion; the People abſolutely ſubmiſſive, and reſigned to its good

"Plea-

" Pleaſure, and all its Calls; no Factions; no
" a Malecontent; an Army of Sixty thouſand
" Men, all tame and tractable, devoted to blind
" Obedience, commanded in Chief by a *Jeſuit*
" and obſtinately averſe to be commanded by
" any other General; a vaſt Revenue of many
" Millions; no Trouble in Taxing, no Time
" loſt in collecting Taxes.

" SUCH a Government, whilſt it proceeds
" upon the ſame Principles, is unchangeable.
" No wonder theſe *Jeſuits* are extremely jealous
" and tender, not only in keeping the poor Indi-
" *ans* Slaves to Ignorance and Bigotry, in order
" to keep them Slaves to themſelves; but in con-
" cealing ſo much Empire and Wealth from all
" the World, eſpecially from *Spain*, from whence
" they were ſent, at the Expence of that Crown
" to convert the *Indians*, and make them Sub-
" jects to the *Spaniſh* Monarchy. The good Fa-
" thers are ſo far from meaning any ſuch Thing,
" that they not only carefully avoid teaching the
" the *Spaniſh* Tongue, but preſs it upon them as
" a Point of Conſcience, not to converſe with
" the *Spaniards*. If any *Spaniard* happens to
" come amongſt them (a Thing which the *Je-*
" *ſuits* are ſo far from encouraging, that they
" care not to ſee it) he is indeed civilly uſed, but
" carefully confined within the Walls of their hol-
" ly Citadel, the *Presbytery*; or if, by earneſt

Intreaty, he obtain Leave to walk through the Town, he is closely guarded by the *Jesuit* at his Side, and sees not an *Indian* in the Streets; for the *Indians* are ordered to shut themselves up, and fasten their Doors, upon any such Occasion.

¶ BESIDES, these vigilant Fathers keep Five or Six thousand Men, employed in several Detachments (Apostolic Troops!) to watch and scour the Frontiers, in order to cut off all Intercourse with the neighbouring Countries, not yet subjected to the good Fathers. Towards one of their Frontiers particularly, lest the rich Mines in it might invite a Settlement from abroad, they have destroyed all the Horses, in order to discourage any such Settlement. For these self-denying Friars, who are sworn to Poverty, have an ardent Zeal to secure all these wealthy Mines to themselves for Religious Uses.

¶ THESE poor, rich, humble, sovereign Missionaries, as they are Masters of such immense Wealth, all consecrated to their own Use, that is, to the Use of Religion, make a proper Display of it. The Churches are spacious, magnificent in their Structure, and set off with all Pomp and Decorations, grand Porticoes and Colonnades, rich Altars, adorned with Bas Reliefs, Pictures in Frames of

" massy

" maſſy Gold, and Saints of ſolid Silver,
" Foot and Sides covered with Cloth of G
" and the Pedeſtals with Plates of Gold;
" Tabernacle made of Gold; the Pyx or Bo
" the Sacrament, of Gold, ſet round with E
" ralds and other Jewels; the Veſſels and
" dleſticks made of Gold; the Whole, when
" minated, making a Shew almoſt beyond
" lief. A proper Bait for the Eyes of del
" *Indians*, who, by ſuch fine Sights, and th
" ous Mountebankry attending them, are re
" ed in due Awe and Wonder!

" THE princely Perſon of the poor *Je*
" ſuitably lodged in a ſpacious Palace, con
" ing grand Apartments, furniſhed with
" Pictures and Images, with proper Lod
" for his Train of Officers and Domeſtics;
" Quadrangles and Gardens all in Propor
" the whole Court making a Square of
" Miles. *Obſerve*, That all the many op
" Warehouſes belonging to the holy diſinter
" Man are contained in it.

" SUCH is the Situation, ſuch the State
" inimitable Authority, of every *Jeſuit* in P
" *guay*. There are but Forty odd of theſe M
" in all that great Tract of Country, and
" they have above a Million of Souls, not
" to obey them, but to worſhip them; no
" theſe, their ſightleſs and abject Slaves,

ny other God: For where the true God is ver ſo little known no Man will worſhip Fi- rs, who always paint him as like themſelves, as hey themſelves are, in reality, unlike him."

NUMBER XXII.

e Quaker's *Advice to the young Pretender.*

ung Man,

HY venturing thyſelf into *Britain* hath pro- duced a Diſcovery, which ought to wound with ſore Remorſe; namely, that however and wretched the Friends whom thou haſt ed up in *Scotland* are, even barbarous *High- ers*, Strangers to Humanity and our Lan- e, Enemies to our Religion and Laws; yet haſt no better Friends in *Eugland*, none are bleſſed either with Religion, or with perty, or with Senſe. Neither canſt thou der at it. Thou art an *Outlaw*, and canſt no ſincere Aſſiſtance but from ſuch as are eſperate as thyſelf. Whoever joins with thee,

or ſtands up for thee, by doing ſo forfeits all he hath, whether thou doſt miſcarry or ſucceed. If thou faileſt, he is forfeited and hanged: If thou carrieſt thy Point, all that he hath is thine, or at thy Mercy. For whether thou becomeſt Maſter by *Force*, or by Claim of *Inheritance*, it will be equally treaſonable to contend with thee, when thou art Maſter. Thou needeſt only *ſanctify* thy *Uſurpation* with the profane Colour of *Divine Right*, and then all thy *Violence* is *Law*.

ALL the Laws in being are againſt thee. Canſt thou give us any ſatisfying Reaſon, why all our Laws, and with them our Conſcience, our Bible and our Property, ſhould be ſacrificed to thy Will? What is it to us that thou calleſt thy Name STUART? A Name that will gain thee no Man that was not bewitched to thee before, by deſperate Superſtition, or deſperate Ambition, or a deſperate Fortune.

UNDER thy pretended Grandfather (to go no further back) we had a Struggle for *our All*, and by God's Bleſſing and the Aſſiſtance of *William* the Valiant *Prince of Orange*, our Struggle was ſucceſsful; as we truſt, in God, our preſent Struggle will be. God hath bleſſed us with another *William*; we truſt another *Deliverer*, a Hero and a Proteſtant, like his renowned Nameſake; a Youth inured to Dangers and Battles, and ennobled by them; the Champion of Free-

en, the Scourge of Rebels, the Terror of *ance*, and thy Terror. Thou flyeſt before m, thou and the deſperate Hoſt: We firmly pe that thy Flight will ſoon be final. We have w, as we had then, the zealous Concurrence all Ranks of *Proteſtants*, *Churchmen* and *Diſ-ters*. Nor do we fear the Power and Malice the *Papiſts*, thy only *unchangeable Friends*, and *unchangeable Enemies*. Thou haſt no Argu-nt to offer but *thy Will*, and *thy Sword*: And s was thy pretended Grandfather's beſt Argu-nt. The Defence of our Religion and our ws (the only Glory of a King and his only Sup-t) was ſo far from his Heart, that though he miſed and ſwore to preſerve both inviolably, openly ſtrove to extirpate one and to aboliſh other.

WHAT canſt thou promiſe that he did not ar? And what were his Oaths and all his En-ements to his *Proteſtant* Subjects, but Snares to lull them faſt aſleep, and then to deſtroy n before they were thoroughly awake? His and ungodly Zeal hurried him too faſt. would not allow his People ſufficient Time to ell deceived. His ſacred Oaths were violated oft as ſoon as made. Verily, he broke ſome s of his Oath before he took it, by ſeizing Revenues to be ſettled by Parliament before Parliament had granted them; and then asked

the Parliament to grant him what he had ſeized. His blind Bigotry to *Popery* (as Bigotry is alway without Bounds in a narrow Genius) made th *Proteſtant* Faith, as well as the *Engliſh* Council odious to him. He was blindly led by the *Jeſuit* and other Emiſſaries from *Rome*, particularly b an *idolatrous Woman* of that Communion, hi *Italian Wife*. His whole Conduct was ſuch, ſ perfidious, ſo precipitate and arbitrary, that who ever is not for ever warned by it againſt *Popery in their Princes*, and againſt a *Popiſh Prince* o the *Engliſh* Throne, will never take any Warn ing, never be a real *Engliſhman*.

THOU canſt not deceive us with thy *Pro miſes*; we ſhall not truſt thee even upon th Oath. We know how *Papiſts* reaſon, and ho eaſily Popiſh Prieſts can abſolve *Popiſh Prince* No Oath muſt be kept that mars the *Catholi Faith*, and *Catholic Tyranny*. Neither canſt tho convince any reaſonable Man, that ever *Popery* prevailed without *Tyranny*, or that any Tyran was complete without *Popery* in any State calle *Chriſtian:* Nor canſt thou prove, that ev any Popiſh Prince kept *Faith* with a *Proteſta People*.

BUT thou haſt indeed in Fact diſpenſed wi thyſelf from *impoſing* upon us, by any arti faithleſs Engagements in form, to *maintain* o *Rights*; whether from thy own Modeſty, th

ou wilt not profeſs what thou art far from in-
nding; or that thy Prieſts do not think it good
olicy to ſeek by *fair Means*, what they hope,
d perhaps make thee hope, to gain for thee
d themſelves by a *ſtrong Hand*. Thou didſt
erefore mock the People of *Glaſgow*, with
table Bitterneſs, when in Defence of the De-
ands of thy *wild Mountain-men*, ſent to rob
em of a great Sum, thou toldeſt them, "Thou
wouldeſt maintain them in all their Rights;"
hen, in Fact, thou waſt convincing them, *that*
ey had NONE. The good People of *Scot-*
nd may ſay the ſame Thing to *Thee*, and yet
ive thee out of their Country the Day after. Had
t the Men of *Glaſgow* a *Right* to their own
oney? Pray, what *Right* hadſt thou to it, be-
es the *great* Swords of thy half-naked *High-*
nders, who make no Diſtinction between *Rob-*
y and *Right*, and are therefore proper De-
nders of *thine*?

THY Mockery of poor Men in Diſtreſs was
l more bitter, when thou didſt acquaint the
lorn Inhabitants of that City (trembling with
Daggers of Savages at their Throats) with
at great *Succeſs* thou hadſt had, and "how
t became *them* to be glad, that thou hadſt
had *ſo much*." As thou waſt ſtripping them
h an unfeeling Heart (for *Heretics* deſerve no
y) couldſt thou thus banter them too with

an unmoved Countenance? Whatever thou didſt mean, or howſoever thou didſt look, thy whole Conduct, and thy Words, on this Occaſion, furniſh an inſtructive Leſſon to *every Briton*, and will, I hope, make as deep and proper Impreſſions upon *all Britons*, as they did, and do, and ſtill ſhall upon me.

YOUNG Man, I pray thee, who ſent for thee, and what didſt thou come for? That thou comeſt in the Name of thy Father may be a Plea in the Mouth of a Child; but inſtead of an Argument *for* thee, rather excites an Alarm *againſt* thee. *Thy* Father is a Name of Contempt and Averſion to *Proteſtants* and *Engliſhmen*; and none but the *Ungodly*, the *Unenlightened* Dwellers upon *the Mountains*, have invited thee and ſtood by thee; Sons of *Belial* and of Blood choſen to ſupport thy Reign by committing univerſal Plunder, and cutting Throats. Or *France* and *Spain* and *Rome* eſpouſe thy Cauſe, can it be any other than the Cauſe of *Babylon* and of Antichriſt? Canſt thou conceive a Cauſe more odious, more execrable and alarming to the Eyes of *Engliſhmen* and *Proteſtants*?

WHAT comeſt thou for? Is it to *reſtore* the Father to what he never had, a *Crown*? The Father is debarred from the Crown; and common Fame ſays, is as much *unqualified* as *qualified* for it. And how well qualified the

rt, let the Laws declare, together with thy law-
ſs Intruſion, and the barbarian Rule exerciſed
y thee and thy Savages in *Scotland*. We know
f no *Reſtoring* in *England* but what we dread
o ſee reſtored, *Popery* and *Slavery*. Is it be-
auſe thy *pretended* Grandfather attempted to
ſtabliſh both, that thy Father pretends to ſuc-
eed him? Thy true Errand is to aboliſh our
ear and ſacred Birthright, the matchleſs Bleſ-
ngs of Liberty, with all the Laws that ſe-
ure theſe heavenly Bleſſings, as alſo the illu-
rious *Proteſtant* King, who ſecures all theſe
aws. The Laws are the Rule of his Reign;
s Veracity and Magnanimity are the Rules of
is Life. He never, in one Inſtance, deceived
is Subjects; never wronged, never defrauded,
uch leſs oppreſſed, one ſingle Subject. His
eart is too manly to be falſe. He abhors
opery, as it promotes Contradiction and Falſe-
ood, and inſpires Cruelty and Deceit, with
erjury and Tyranny, the true Marks of the
Beaſt and her Followers!

WHAT thinkeſt thou of thy pretended Grand-
ather? What thinkeſt thou of thy Father and
yſelf, and of what thou art now doing and
urſuing? Was the Reign of *King James* any
nore like the Reign of *King George*, than inſo-
ent and mercileſs Oppreſſion is like fatherly
rotection; than mean Deceit (very mean in a

King) is like princely Sincerity and the ope
Spirit of a Man; or than diabolical Perjury
like the pious and heroic Adherence of ou
Great King to Faith and Oaths?

HOW doſt thou like this Explanation and tru
Compariſon? What is in thy Father to recom
mend him to *Engliſhmen* and Proteſtants? Is
the Blood of thy *pretended Grandfather*? Th
is a Diſtinction that would do him or thee bu
little good: None but *Enthuſiaſts* regard it: W
true *Proteſtants* and *Engliſhmen* diſown it.
doubt many deſpiſe it. Doſt thou hope to brin
it into Eſteem, and with it thy *Popery* and th
murdering Robbers, half-clad *Highlanders*, i
ſpotted Blankets?

WHATEVER Name thou doſt aſſume, tho
art an *Uſurper*: Whatever Title thou doſt claim
thou haſt in reality none but *Violence*. Th
Succeſs muſt be our Deſtruction.——Wit
what Face canſt thou deſire a Free People to b
Slaves to an Outlaw and an *Exile*? The Law
the Laws of *God* and *Man*, are on our Side: B
theſe Laws thou art a *Criminal condemned*. Thou
art indeed a *deſperate Adventurer*. All thy Wa
is paved with *Guilt* and *Danger*. Doſt thou fe
up thyſelf, or the *Phantom* thy Father, both
Strangers, both Outlaws, againſt the Peace an
Felicity of Three great Kingdoms? Muſt *He* o
Thou reign, though *They* periſh; as ſurely they
muſt,

muſt, if either of you do? This argues a *deſpe-ate Spirit*. It is bidding Defiance to the Living God: It is denouncing Perdition to his Creatures.

WHENEVER this Nation hath *wanted* a King, they have *choſen* a King. *William the Third*; *the late King George*; *and this King George*, came all to the Throne by the *Invitation* and *Authority of Parliament*. Theſe Kings we know; but, What art thou? Surely not a King, but a very ſtrange Character, a Wanderer and a Robber, attempting to ſeize a Kingdom. Thy Abettors and Followers ſuit thy Perſon and Fortune. Any one of them though unable to read thy aſſumed *Title*, might, with equal Pretences, produce a *longer Genealogy* for himſelf than thine, and as ſounding. For, according to thy Example and Demand, every man that can, may rob and maſter human Society.

I BLESS God, we want not a King: If we did, we ſhould never chuſe nor admit *thee*. I bleſs God, we have a good and a gracious King, a *juſt* and a *brave King*. Is it likely, that we ſhall change him for one deſcended from thy *pretended* Grandfather? So thou mayeſt depart. God bleſs King *George*; God bleſs and multiply his Race; God protect his Family and theſe Nations, and blaſt the Hopes of *all Pretenders*,

with the Devices of *all Papiſts*, at home and abroad.

O YOUNG Man! this is the warm and devout Prayer (however thou mayſt diſlike it) of thy upright Monitor,

A *True Engliſhman*, and
A *Plain Chriſtian*, ſtiled
A QUAKER.

NUMBER XXIII.

The intimate Reſemblance between the Popiſh Clergy, and thoſe of modern Paganiſm in the Eaſt.

THE learned Dr. *Middleton* hath, with unanſwerable Strength and Clearneſs, demonſtrated at large the Conformity of Popery to ancient Paganiſm. I ſhall here ſhew the intimate Reſemblance between the Popiſh Clergy and thoſe of modern Paganiſm in the *Eaſt*; and I ſhall take my Proofs from Popiſh Authors only, even the Eaſtern Miſſionaries, Authors highly eſteemed, and their Works highly approved by the *Romiſh* Church.

THE Bonzes, Lamas, Talapois, are much the ſame Sort of Prieſts with different Names and

different Countries in the *Eaſt*; *Bonzes* in *Japan* and *China*, *Lamas* in *Tartary*, *Talapois* in *Siam*. They profeſs to adore Two Divinities, FO and OMITO, Father and Son, and hold, that the Invocation of theſe Two is ſufficient to expiate all Crimes the moſt enormous, and to procure their Votaries a happy *Regeneration*, or *Renaſcence*, according to their Notions of *Tranſmigration*.

THEY have a Table of Five very laudable, moral Precepts, or Commandments: *Firſt*, To do no Murder. *Secondly*, Not to commit Adultery. *Thirdly*, Not to covet. *Fourthly*, Not to bear Falſe Witneſs. *Fifthly*, Not to practiſe Intemperance. But above all, they recommend *Alms-deeds*, eſpecially to themſelves; and preach up the Duty of furniſhing the Prieſts with Wealth and all Things; of obeying them in all Things; and of building them Temples; "Since (they allege) that it is by *Their* Prayers, and by the *Penance* which they impoſe, that you are redeemed from eternal Torments."

WHAT unlimited Power muſt not ſuch revered Impoſtors gain over their blind Followers? The Soul of a Man they hold goes, when he dies, into ſome other Creature, a better or a worſe, according to his Merit or Defaults; and this Character of him depends upon the Word and Pleaſure of the Prieſts.

A PAGAN, who thought himſelf dying, ſent for a *Romiſh* Miſſionary. "Father, ſays the "poor Man, the *Bonzes*, who know perfectly "what paſſes in the other World, and our Lot "after Death, aſſure me, that as I lived a Pen-"ſioner upon the Emperor's Bounty, I ſhall be "transformed at my Death into a Poſt-horſe, to "carry his Diſpatches into the Provinces. They "exhort me therefore to beware of ſtarting and "ſtumbling, biting and kicking; but to be obe-"dient and ſubmiſſive, to run chearfully, and "to eat ſparingly. Thus, they ſay, I ſhall earn "the Compaſſion of the Gods, who often bring "a Man of Quality, and a great Mandarin, out "of a dumb Beaſt. Now, Father, my next "State ſtartles me, and I dread the Thought. "In my Sleep I find myſelf already ſaddled, trem-"bling, and ready to fly at the firſt Laſh of the "Poſt-boy; I wake in Sweat and Horror, and "continue to fanſy myſelf a Horſe. I am told, "Father, that in your Religion there is more "Tenderneſs, that by it Men in this World con-"tinue Men in t'other; and I would rather be "a Chriſtian than a Beaſt."

IT is Father *Le Comte* who tells this Story without ſeeing the obvious Analogy between the *Bonzes* of *China* and the *Bonzes* of *Rome*. Fa-ther *Du Halde*, who repeats it from him, as little ſees how naturally his own Reflections upon

ſe Eaſtern Cheats return upon the Cheats of own Order, and upon all the Orders of his urch. "It is manifeſt, ſays he, that if the *Chineſes* be thus Bubbles, and the Believers of Doctrine ſo abſurd and ridiculous, as that of he *Metempſychoſis*; the *Bonzes*, who ſo zeal-ouſly ſpread it, derive no ſmall Advantage rom it. It marvelouſly ſupports all the Rogueries which they employ to extort Alms-ifts, and to ſwell their Revenues. As they ome from the loweſt Populace, and are nured from their Infancy to an idle Profeſ-ion, they find that this Doctrine warrants all he Tricks and Frauds which they practiſe to xcite the Liberality of the People."

WHAT a true Picture of the Popiſh Monks! s lying Doctrine, and all the knaviſh De-s of the *Bonzes*, however copious, im-ent and lucrative, are barren, impotent modeſt, compared to *Purgatory*, *Tranſub-tiation*; the *Penances*, *Abſolutions*, and all infinite and incredible Rogueries of the *Pope* the other *Romiſh Bonzes*. Thoſe in the t muſt be owned to be tolerable Proficients ll the Arts of pious Knavery, their Intruſion Courts, their Flatteries to great Men, their oleries to weak Women; their Gravity, Hy-riſy and eternal Avarice; nightly Devotions, terities, Faſtings and Mortifications; their Pilgrim-

Pilgrimages; the Magnificence and Decorati
of their Temples; their many Poſtures, Ge
flections and Proſtrations; their Incenſe, P
fumes, and Wax-Candles; their Idols, Pict
and endleſs Repetitions: For in all theſe Tri
they abound, as thoſe of *Rome* do. But in
theſe Grimaces and Efforts of Fraud, though
and fond of them, they are but Babes to t
elder Brothers of *Rome*.

ALMOST all ſpiritual Rogueries do, in m
Inſtances, reſemble one another: Even in C
you would take yourſelf to be in *Spain* or P
gal. Such a common Sameneſs you find in
Devotion of the Eaſtern *Bonzes* and the
ropean Monks, and in the Credulity of the Peo
Catholic or Pagan. You ſee theſe ſolemn Dr
the Bonzes, ſcourging themſelves with R
flaſhing themſelves with Knives in the Stre
dragging heavy Iron Chains; battering t
naked Bodies with rough Stones; ſtopping
every Door, and Canting:—"All this we ſu
"for the Expiation of your Sins! Can you
"fuſe us moderate Alms?"

THE ſame *Le Comte* ſays, he ſaw "a yo
"*Bonze*, of a very genteel Air, and of a pro
"Addreſs to deceive the Crowd, in the Mi
"of a Town ſhut in and ſtanding upright, i
"cloſe Chair, driven thick all round with
"iron Nails, the ſharp Ends inward; ſo t
"

he could no way lean againſt it without a Thouſand Wounds. Two Fellows whom he had hired, carried him from Door to Door; and at every Door he made his Speech: *You ſee me thus incloſed and tortured for the Good of your Souls: Nor will I ever relinquiſh this my Priſon, till you have bought all theſe my Nails. Each Nail will coſt but Six-pence; a ſmall Price for ſuch a Treaſure of Benedictions as it brings! In purchaſing them you will do an Act of heavenly Merit, not to us the* BONZES, *but to the God* FO, *to whoſe Honour we* BONZES *are building a Temple.*"

OBSERVE that the holy Penitent had above wo thouſand of theſe Nails to ſell. By this cious Commodity, though he loſt ſome od he got Money, with the Odour of San- y, perhaps more Miſtreſſes, and notable Cre- with his Order, as well as to it.

THE Nails had certainly an intrinſic Value, wever far ſhort of their religious Value. But w ſuperior is the intrinſic Value of a Thouſand ſſes; and who but Prieſts can retail them for ngle Farthing? Do not the Popiſh Prieſts wiſe turn into ready Money all the Supernu- rary Merit and Sufferings of their Saints and nfeſſors? According to their Doctrine and rketing, all rigid Diſciplinarians and Martyrs ſo many new Redeemers of Souls, and ſo many

many Benefactors to the Monks, who turn the Blood and Penance into ready Caſh.

LET them produce what Inſtances of Superſtition they can (be the ſame ever ſo extravagant, ever ſo ſcandalous and blaſphemous) from the Fooleries and Frauds of the Pagans, the moſt idolatrous Pagans, and of all the Pagan Prieſthood, the Whole will come infinitely ſhort of their own. And as to prieſtly Tyranny, Cruelty and national Havock, Popery has committed more in a Day than Paganiſm in a Thouſand Years. As the Roguery and Rapine of the *Bonzes* have not viſibly leſſened the mighty Numbers of People in *China*; Numbers, perhaps, equal to all those upon the reſt of the Globe.

AMERICA, which, though called but a Quarter of the World, is almoſt a Half, ſwarming once in many Parts of it with Inhabitants, but now nigh deſolate, many of its beſt Regions utterly deſolate, rendered ſo by Catholic Cruelty. *Spain*, by the Expulſion of the induſtrious *Moors*, ſome Millions, firſt and laſt, and by the dire Butcheries of the Inquiſition for ſome Centuries, has long found a very natural Return of Beggary and diſmal Solitude, inſtead of Multitudes and Plenty; many of her fertile Plains as deſert as her moſt barren Mountains; and nothing proſpering but Prieſts, who mar and damp, and blaſtiſh all Proſperity, and blaſt all the Bleſſings of Nature

ture, as they thwart and curſe all the Wiſdom Virtue of Man. In *France*, and all over iſtendom, their Outrages, Devaſtations, their ichriſtian Spirit and boundleſs Cruelties, are remembered and felt.

s to the lewd Arts and Debaucheries of the *es* with Women, and one another, their naſteries, and their Tricks to maintain them; Hermitages and prieſtly Retreats; their -hearted Unconcern for all the reſt of the ld, even for Parents and Relations: All , the common Curſes of Prieſtcraft every e, are ſtill more viſible in the Popiſh Coun- of *Europe*, more prevalent and more per- us.

HE Popiſh Miſſionaries in the Eaſt men- with Horror the Uſe which Libertines, s and other Fanatics, make of the Doctrine anſmigration, in order to commit Whore- and Self-Murder. Such a one need only ſent to a young Nymph, tender of her Per- and loth to proſtitute it, that her Body is any Part of her, at leaſt the meaneſt Part, ſient Covering and Vehicle, ſoon of itſelf iſh, the Slave and Off-caſt of the Soul, and be regarded: And having thus taught her ſpiſe her Perſon, he enjoys it. If ſhe ſtill he has another Argument, "That in her State ſhe had promiſed him to be his, and

" then,

" then, by dying, deprived him of his Righ
which he therefore claims, and often regain
her preſent State.

No doubt ſuch Craft and Lewdneſs are a
minable, but not peculiar to the Eaſtern Bon
Many Debaucheries, more hideous, have b
practiſed by our *Romiſh Bonzes*, and by Arti
as impious; all under the Cloke of Religi
Witneſs *Father Girard*, Confeſſor and ſpir
Director to *Madamoiſelle Cadiere*, famous a
is for making a Bawd of Devotion to deb
her Perſon, and turning her frantic ſpiritual l
tures into Raptures of real Carnality. Any
Prieſt having the blind Guidance of a fine L
Conſcience, may too eaſily guide her int
own Arms.

NEITHER were the antient Pagan P
the only ſacerdotal Procurers for the Go
their Temple, or the only ones who gra
their own infamous Paſſion, by pretendi
carry a lovely Lady to the Embraces of the
It is no more than what the *Romiſh* Prieſts
done, under the Name and pretended De
of ſome popular Saint. And when a b
Saint condeſcended to viſit a charming Sh
tary, long his paſſionate Adorer, could ſhe
being tranſported with ſo heavenly a Favo
be either incredulous or unthankful to the

rument who managed the Amour and pro-
ed it?

ETZER, a viſionary Monk in *Swiſſer-*
, juſt before the Reformation, was viſited,
he for ſome time verily believed, by the
gin *Mary* in Perſon, in all her Glory, attend-
by Angels. The awful, but fond Apparition,
e him ſeveral wonderful Marks of Diſtin-
n, and even promiſed him every Favour but
laſt. Some of theſe Favours ſeemed too
ful and butcherly to come from the Queen
Heaven, and by cruelly piercing his Feet and
ds with a Knife (in order to honour him
our Saviour's Wounds upon the Croſs) the
r deluded Dotard, after ſeveral Viſits, much
fering, and long Belief, was at laſt undeceived,
diſcovered the ſuppoſed Virgin ſpeaking in
Voice of the Sub-prior, the Contriver and
f Manager of the infernal Cheat, though the
le Convent was engaged in it. The Con-
ers had all formally renounced God under
r Hands, in order to learn Sorcery. To pre-
all Inquiry, they ſeveral times gave their
r Victim Poiſon, without Succeſs. The ho-
Reprobates were ſoon after burned at the
ke *.

IT

* The whole Story is well told by Biſhop *Burnet* his Travels. He extracted it from the Record of

IT is obſervable, that this diabolical Plot framed out of pious Zeal to advance the G and Intereſt of the holy Order: And the neral of the Order, who had laboured in to prevent the Diſcovery of the ſacred Villa was ſuppoſed to have died broken-hearted, o his own Hands, becauſe the Diſcovery was m and the atheiſtical Zealots executed.

AS to the Auſterities which coſt ſome of crazy *Bonzes*, and their as crazy Followers t Lives, for which the Miſſionaries charge th with promoting Self-Murder; the Charge co with great Impropriety and want of Mod from *them*. The *Romiſh* Church has produ many ſuch Self-Murders (I wiſh that ſhe never produced any other:) Many of her taries have emaciated, ſtarved, and even ſtroyed themſelves with the mad Rigor of nance.

HER Policy is ſuch, that whilſt ſhe indu the moſt Voluptuous and Licentious in all t Exceſſes (for a proper Conſideration!) ſhe courages the moſt ſhocking Auſterities, even incredible ones of *La Trappe*, where the mi able Devotees daily accelerate their own De Such Saint-like Men bring her Credit: Debau

of the Proceſs, ſtill kept at *Bern*, and ſigned by Notaries of the Delegates appointed by the Pop try the Friars.

len bring her Money: And whatever Men , however they ſin, ſhe thrives by the Bleſſings of Wealth, and Fraud, and Ty- .

NUMBER XXIV.

the many good Sermons preached d publiſhed againſt the Rebellion. Sermon of ſingular Tendency, an eminent Hand: The ſtrange Doctrines advanced, and the ob- rvable Omiſſions, in it.

SECT. I.

ONGST the many good Sermons ſome of them excellent ones) publiſhed the *preſent* Conjuncture, I have ſeen one an eminent Hand, which would ſerve upon ublic Conjuncture, and expoſe the Author Hazard, whatſoever the Iſſue happened to He leaves others to rouſe and alarm, to in- the Heart, to paint the Horrors of Popery Tyranny, and to defy all the Patrons and Powers

Powers of either. He deals chiefly in Gener
about the Vices and Apoſtaſy of the *Jews*,
Calamities following the ſame, and the Wa
ing we ſhould take from thence.

HE likewiſe enters into our own Hiſto
gives us Examples of our own happy Eſca
by the kind Interpoſitions of Providence, in
Midſt of ſurrounding Dangers; and ſays as m
of our preſent Danger as became a *pru*
Preacher, unwilling to loſe old Friends, or
make new Enemies. Perhaps his Performa
might have been ſtronger and leſs guarded,
he poſtponed it till the Rebellion had been
tinguiſhed: A Precaution which a renow
Doctor took during the former Rebellion T
ty Years ago. After the Rebellion was over
publiſhed a good Sermon againſt Rebellion,
by it merited his firſt Dignity in the Church

HE calls upon us to bear our *Teſtim*
againſt prevailing Corruptions ——— But if
grow *careleſs* and *indifferent*,—and *ſuffer a*
rit of Irreligion to prevail over the Nation,
forfeit our Title to God's Protection. He m
tions with Deteſtation the Blaſphemy, w
he ſays, *has ſwarmed from the Preſs*, and ma
a Burleſque upon the *Chriſtian Hymn*, c
the *Te Deum*. It was, indeed, a licentious
ſcurrilous Libel. But as it was a weak and
Production, I think it below the Dignity of

Po

t to mention it, eſpecially with ſuch pomp- Abhorrence. Are all Men to expect Di- Judgments for what all Men condemn? Is viſe God to afflict a whole People, becauſe rtine Poet writes a licentious Ode?

HEN he repreſents *Blaſphemy* as *ſwarm- om the Preſs*, and only quotes a raſh Rhap- univerſally condemned, as much as the r of it was pitied; the Terrors which he aiſed, vaniſh in Conſolation from the pro- Hopes that he can quote no more, or none rible.

HAT other Productions from the Preſs he , I know not. Sure he is too candid to all that offend the hot Men and Bigots gſt the Clergy, who are apt to blacken the when the Beſt thwart them. I have ſeen Invectives from many of them, ſome of of Name and Diſtinction, againſt the fair- aſoning, againſt Chriſtian Charity and Mo- n; againſt all Men who differed from in their moſt narrow Conceits, and moſt ted Schemes. *Locke* has been reviled as a *n*, for his noble Attempts to improve *Reaſon*, and even for ſhewing the *Reaſon- s of Chriſtianity*; *Tillotſon* as an *Atheiſt*, Rational Divinity; *Hoadly* as a *Presby-* for ſupporting the eſtabliſhed Epiſcopal h upon the Principles of the Conſtitution.

All

All theſe, and many more, have been mercile
uſed only for their eminent Merit, for their c
Tempers, their charitable Principles, and t
invincible Reaſoning.

THE Preacher knew, that the moſt opprob
ous Names, even theſe of Atheiſt and Blaſphem
are often no more than Names of Abuſe, ſca
ing Terms, thrown at Random, often fa
by angry Bigots, ſometimes by grave Impoſt
upon Men who love Truth, and therefore ſee
and defend it, for its own ſake only, with
other View, Claim or Reward. By-words
Prejudices govern the *Many* of all Condit
Credulity paſſes for Conformity, Antipathy
Zeal. The Fox-hunter (a High-churchman
one of Mr. *Addiſon*'s Freeholders, boaſts
happy they were in that County, for that
had not a Presbyterian in it, except the Bif
and how popular, a keen Spaniel of his
amongſt the Country Gentlemen, for having
almoſt worried a Diſſenting Teacher.

NEVER was Man more ſcurrilouſly and
bitterly treated by paſſionate Divines, than
great Ornament to his Profeſſion, that Divine
ſoner, Mr. *Chillingworth*. His Arguments
ſtiled *ſubtle Atheiſm*; his Defence of Reaſon
clared *worſe* than *Popery*, at leaſt as bad; "For
"Advantage would it be to the Proteſtant C
"were the *Pope* depoſed from his infa
"C

Chair, if *Reaſon* be inthroned in it?" ſays *Cheynell:* "This, ſaid he, will only ſerve to dvance Socinianiſm."

CHILLINGWORTH had other Revilers hout Number: But *Cheynell* was the moſt re-kable. He was perſonally kind to him, yet ſed to bury him, but eagerly buried his ok.

WHEN the Preacher quotes one blaſphemous formance, yet talks of others, he leaves his rers and Readers to gueſs what they are; they who have heard very good ones, nay beſt railed at by Men whom they implicit-elieve, will fix the Imputation there. Books expoſe Eccleſiaſtical Craft and Encroach-t, which are ſurely as miſchievous Weeds as choaked the Field of the Goſpel, are vehe-tly decried by weak or deſigning Men, and ed as furiouſly as ever *Chillingworth*'s Books e treated. And as Men have been often re-d as Atheiſts for defending God's Truth againſt oſtors; the Nation has been threatened with 's Wrath for encouraging ſuch Truth.

IBERTY will always be abuſed moſt, re it abounds moſt. But no Abuſe of it can e for its Loſs. Reaſon and true Religion always gain by Liberty, and be able to de-themſelves againſt all Attacks: Folly, Vi-nce and Scurrility, when diſcharged againſt

them, will only ſerve to ſhew their Strength and Beauty: Even Blaſphemy will appear more deteſtable, when examined by Reaſon. They who admired the *Te Deum* moſt, ſaw the Burleſque of it with the moſt Indignation; and any one will ſee, by comparing them, the Impotence as well as Impiety of the Attempt.

ARE we to bear our Teſtimony againſt prevailing Corruptions, and to ſee none amongſt the Clergy? The Preacher is ſilent upon this Head. Is it not a great Corruption, this which I have mentioned, the virulent Behaviour of ſome of them (I fear I might ſay many of them) towards ſuch as differ from them, even in Matters of Conſcience, and ſuch as blame and would amend the moſt unwarrantable Parts of their Conduct? How barbarouſly have they uſed the Advocates for Toleration and diffuſive Chriſtian Charity? Strange Unchriſtian Proceedings! In defending the moſt indefenſible Things, Perſecution, ſecular Pride and Power in ſpiritual Hands (the conſtant Curſe and Bane of Religion in all Ages, the Parent of the Inquiſition, and even of Popery) they forfeited the Character of Chriſtian Teachers; and by debaſing Religion into Party were juſtly conſidered, not as Preachers of Chriſt, but of Faction. Could there be a worſe Spirit, or greater Corruption? And could the Preacher *inadvertently* omit them? Could

conceive them to be the leſs provoking to
d, becauſe they came from the Clergy?
WAS it not natural, at leaſt was it not juſt, in
Preacher, when he was complaining of pub-
Corruptions, to have inquired into thoſe of
own Order, whether many of them be not
k in the Performance of their Duty; many
indifferent about it; many of them perform-
none; yet all zealous to claim Dignity from
r Cloth, and Divine Reſpect to their Perſons,
gh nothing Divine appear in their Practice?
a Word of Non-Reſidence! Is not Non-
dence a very crying Corruption, yet what
e common; to undertake the Care, that is,
Salvation of Souls, to be paid for it, often
ly paid, to anſwer to God for it, yet tranſ-
hat intereſting, that awful Truſt to another,
uraged by ſmall Wages not to perform it?
this a Way to prevent the Growth of Pope-
f which the Preacher complains) or to pro-
Reverence to Churchmen? Is this an Expe-
to prevent the Growth of Irreligion, if
be any Teachers of Religion, who convert
ion into Commerce, and proſtitute a ſa-
Truſt to worldly Ends, to Voluptuouſneſs,
ce, Strife? Theſe are they who make Un-
ers. The want of Reſpect to ſuch irreligi-
eachers will never paſs for Irreligion with
an, who has Religion or common Senſe:

And it is too common a Practice for Clergymen who exerciſe the leaſt Religion, to complain loudeſt of the Want of it in others. Or is it not rather Artifice, to hide ſuch Want themſelves?

I DWELL no longer here upon the great Corruption of Non-Reſidence, ſo introductive to all other Corruptions, eſpecially to all Corruptions in Religion and good Morals, and conſequently the greateſt that affect and ruin human Society. Let me obſerve to the candid Chriſtian Reader, that our Preacher, who puts on ſo Concern for Religion, and againſt Irreligion, ſays not a Syllable about this prevailing, this religious Cuſtom, much leſs againſt it. So far he from raiſing any Alarm, or apprehending Divine Judgments for ſuch unhallowed Neglect Divine Duties, Neglect ſo affrontful to God and pernicious to Man.

HIS Cenſure of the Errors and Faults of Clergy would have appeared candid, after he been praiſing them for their Defence of Doctrines of the Reformation in King *Ja* Time: And it would have looked equally did in him, had he owned the Heat and perſecuting Spirit of the Clergy before and after Revolution, with their mad Partiality to a Po Succeſſor, and their having helped him to de the Nation and themſelves. As it did the C

nour at home and abroad, to have behaved *Engliſhmen* in King *James*'s Time, it would e been for the Credit of the Preacher, had owned their great Weakneſs and Iniquity in ing flattered that King and his Brother, in ir worſt and moſt unproteſtant Meaſures, and ctified all their lawleſs, ungodly Doings: reatening and godleſs Flattery! Big with terri- Conſequences, almoſt fatal to the Nation, ly more intereſting to us, in this Generation, n the Backſlidings of the *Jews* ſome Thou- d Years ago!

WHAT he ſays about the *Jews* is as foreign us as their Conſtitution and Government e to ours. They worſhiped Idols, graven ages, and ſtrange Gods, and thus provoked true God. Theſe are not the Sins of *Eng- men*, at leaſt of thoſe who adhere to our pre- *Engliſh* Government; and I hope the Na- in general will not be doomed to the hea- Judgments of a juſt God; for the Idolatry of piſts, and the Rebellion of apoſtate Proteſt- s.

THE Preacher therefore in vain rouſes Ter- from falſe Objects. An honeſt and well-af- ed Citizen of *London*, of *Edinburgh*, of *liſle*, or of *Sarum*, or any where, I hope, is threatened with Divine Judgment, becauſe Ruffians in the *Highlands* have renounced

God and the King. This would be ſtrange D
vinity: I wiſh it were leſs urged. It can ſerv
no Intereſt but the Intereſt of Craft, or of E
thuſiaſm: And generally, from one or other
theſe Motives, the awful, the inſcrutable Judg
ments of God are boldly denounced and applie
This Raſhneſs, indeed Impiety, has been oft
expoſed, and always will be, as often as 'tis a
tacked, yet is always confidently reſumed by D
magogues, Fanatics and Craftſmen.

THE Nonjurors have been threatening t
Nation with Divine Judgments, ever ſince t
Revolution. The People and Clergy are by the
declared to be in a State of Schiſm and Dam
tion; the Kingdom under an Uſurpation, a
both King and Subjects intitled to God's aven
ing Wrath: A Doom particularly denounced
Dr. *Brett*, whoſe Popiſh Doctrine of *authori
tive Abſolution*, was moved to be approved
the Convocation in a late Reign, and no C
ſure paſſed upon the Motion. I know not t
our Preacher was then a Member of it: He
certainly one ſoon afterwards, one of the zeal
Committee for cenſuring and miſrepreſenting t
truly Proteſtant and Chriſtian Sermon of Biſh
Hoadly, defending Chriſt's own Doctrine, t
"His Kingdom is not of this World." N
Word from that pious Synod againſt the N
jurors Clergy, nor againſt the other Incendi
Prea

reachers, who raiſed the former Rebellion; ſo r from threatening them with Judgments!

ONE Comfort, however, the Preacher finds the general Averſion of the Nation to Popery, ut a Comfort that hath an Abatement in it, amely, "That a Fear of Popery is not always a Concern for the Purity of the Goſpel, but a Fear merely of the *Powers of a Popiſh Church.*" Strange Reaſoning in an *Engliſhman*, nd a Proteſtant Preacher! Whatever ſincere roteſtant knows Popery, muſt fear it; who-ver fears it, will oppoſe it. Whoever oppoſes opery, ſerves the Intereſt of the Goſpel, and of iberty, and conſequently ſerves his Country, oth in its ſpiritual and temporal Intereſt. What ould the Preacher have more? Can he him-lf do more? Or ought he to miſtruſt the In-ntions of any Man in ſerving ſo juſt, ſo Di-ine a Cauſe? How would he like to be charged ith a bad Deſign, or with an hypocritical Mean-g, in this or any other of his pious Labours? oes not he himſelf fear Popery? So much the reater Cauſe have his Readers to fear it: As *to* pertinently ſaid to *Cæſar*, in relation to *Ca-line's* Conſpiracy, which *Cæſar* ſecretly encou-ged, yet publickly railed at the Conſpirators, hilſt he was ſtriving to ſave them from capital uniſhment, by artfully transferring the preſent read of the Senators upon *other* Objects.

IF Popery be the Bane of the Goſpel, as think it is; he who aſſaults Popery is an Inſtr ment to reſtore the Purity of the Goſpel. Pope is worſe than no Religion, as our beſt Divines a low and aſſert; and its bitter, unſociable bur ing, damning Spirit, is pernicious to all Re gion, to Reaſon, Peace and Mercy. Ought n Religion, ought not Reaſon and Hnmanity a juſtly to fear, what they all have Cauſe to abho and what deſtroys them all, the *Power of a Pop Church*? And can there be higher Merit than e poſing and cruſhing the moſt dreadful Devic and Engines of human Miſery?

THE Preacher ſeems fond of this unfair, i concluſive Reaſoning, and adds, that "tho "who have the leaſt Religion, have reaſon to "apprehenſive of *Eccleſiaſtical Courts* and *Inq* "*ſitions*, UNDER THE DIRECTION "POPERY." I hope he will not deny, th all who have *any* Religion, or the *moſt* Religio have ample and equal Cauſe for ſuch Apprehe ſions. Does he know any thing more terrib more diabolical, than the *Inquiſition*, to any re ſonable Man, who would not ſhipwreck Conſcience, his Liberty, his Life and Fortun It is ſo far from being chiefly terrible to Men little or no Religion, that ſuch only are the saf from it. Men of no Conſcience will ſubmit any Syſtem, take any Oaths, and die for

Cre

Creed. The greateſt Atheiſts are known to be the moſt cruel Inquiſitors: The greateſt Hypocrites are generally the loudeſt Profeſſors everywhere; and he who has the leaſt Religion or Honeſty, is generally the readieſt to charge others with the Want of them.

BUT in this (that is, in the Apprehenſion of the *Inquiſition*, under the Direction of Popery) ſays the Preacher, ſtill more ſtrangely, *there is no Virtue or Merit.* Surely there is little Candor, and great want of Charity in this Aſſertion. Is there no Virtue in Anxiety for public and private Liberty; in a Paſſion to ſave our Country, in an Abhorrence of Slavery, Impoſture, Idolatry, Perſecution? No Merit in the Love of Truth and Freedom, in reſcuing and defending all that is dear to Men and Society? If the Preacher thinks all this not to be Religion, namely, to love, to ſerve, and to endeavour to ſave the Public, by oppoſing and pulling down what deſtroys the Public, and extirpates Religion itſelf, he had better have kept his Opinion to himſelf.

THE famous Doctor *Gainham*, many Years reſident in the *Fleet*, hearing the Reverend Dr. —— commended for his great Humanity, and great Piety; cried out, with his uſual Modeſty, "Who the D——l thanks him for that? His Wife beats him. It is ſhe that keeps him humble, and he appears pious by being ſad."

WHAT higher Virtue can be required in So
ciety? What better Religion in any Member o
it, than a warm Zeal for his Country, its Reli
gion and Liberties, and a ſuitable Deteſtation o
Slavery, Impoſture and Idolatry? Will he op
poſe to ſo much uſeful Merit, dry Speculation
Monkiſh Diſtinctions, and the Repetition o
Creeds? Will he ſet up any narrow Bigot again
ſo noble a Character; a Character juſtly eſteem
ed beyond all others in all free, polite and r
tional Nations? The antient *Greeks* and *Roma*
never inquired, concerning a Friend to the Stat
a Hero in the Field, a Patriot in the Senate, wh
Form of Prayer he uſed, or what Mode of Wo
ſhip he practiſed, or what Articles of Belief h
profeſſed? His public Services, his virtuo
Dealings, were all that the Public wanted fro
him; and whoever had Virtue was reckoned
have Religion.

VIRTUE is Religion, at leaſt the ſure
Proof and Indication of it: Whoever has Vi
tue is a good Citizen and a good Man: N
need Society or his Neighbours inquire furth
about him. The contrary Reaſoning ſtrikes
the very Root of Religion itſelf, and of all p
vate and ſocial Virtue: Thus the beſt Man m
be ſaid to be juſt only from Dread of the Law
the beſt Women to be chaſte from Fear of O
loquy; the moſt pious Preachers to be diſguiſ

Hypocrites, only courting Preferment, or popular Applauſe; the braveſt Soldiers animated by nothing but the Love of Glory or of Pay; and the moſt devout Chriſtian by the Terrors of Damnation.

ARISTIDES, *Epaminondas*, *Scipio*, *Paulus Æmilius*, *Cato*, *Cicero*, all Friends to Mankind, all virtuous Benefactors to their Country, naturally loved Liberty, naturally abhorred Tyranny; animated to both by a Principle of Virtue. Was not this *Religion*? Will it be ſaid, that they acted againſt Tyrants, only from their Fear of Tyranny, and from no Regard for Liberty? And was it a lucky Circumſtance to *Rome* and *Athens*, that Tyranny had *ſomething* in it to be feared by Men, who had no Impulſe but what led them to Virtue and the public Good?

THE Wiſe, the Juſt, and the Brave, have at all times been the Averſion of Bigots and Craftſmen, two Characters ever famous for little Service to Mankind, yet always loudeſt to profeſs it. What Exploits did the common Tribe of enthuſiaſtic Saints and deſigning Faith-Makers, ever perform for the Age they lived in, but to darken, divide and enthral it?

"ECCLESIASTICAL Courts and Inquiſitions, *under the Direction of Popery*," is a ſuſpicious, at beſt an *odd* Phraſe, though perhaps not odd from *him*. He is noted for his Zeal for

Eccleſiaſtical Powers, and for Penalties upon ſuch as differ from him, even in Religious Modes and Trifles invented by Men: He is a known Advocate for ſevere Laws againſt Tender Conſciences, who boggle at Forms and Rituals, though agreeing with himſelf in all fundamental Principles, and equal to himſelf in all Points of Morality. He is therefore a Champion for SOME *Eccleſiaſtical Courts and Inquiſitions*; and whoever is for *any*, where Conſcience is concerned, is for the *worſt* and the *higheſt*, ſince where *ſmall* Penalties do not avail, the *greateſt* muſt be applied. Nor doth it import the poor Sufferer, by what *Name* his Sufferings are called, or under *whoſe Direction* he ſuffers.

ALL *Perſecution* is a Departure from Chriſtianity, and the Bane of it. All Perſecutors are alike; and where they are equally Maſters, would go equal Lengths. They would be all *Inquiſitors*. In this Proteſtant Country they have formerly rioted in Fury and Oppreſſion, in Fines and Dungeons, by the mad Aſſiſtance of the then Civil Magiſtrate, who favoured Popery, becauſe Popery was the Support of Tyranny. That they failed in this their natural Progreſs to erect an Inquiſition, was owing to *Chriſtian* Checks from the *Civil* Power better directed. Such *Eccleſiaſtical Inquiſitions under* THE DIRECTION OF POPERY know no Bounds, becauſe they own

Controul: They are independent upon, and ſolute over, the Civil Power: An Independen- long claimed, and ſometimes confidently uſurp- in this free Proteſtant Country, even ſince it oyed its higheſt Freedom, derived from the volution.

AGAINST *Eccleſiaſtical Inquiſitions, even er the Direction of Popery*, the Preacher ſays hing: Though it fell ſo naturally in his Way, his alarming Conjuncture, when Popery was king hideous Advances to devour us, he only , very coolly, with the cautious Softening of a *aps*, and a *may be*, that "it is a happy Cir- umſtance *at preſent*, that there is *ſomething* n Popery, for thoſe to be afraid of, who have o Regard for *Religion*."

I THOUGHT that almoſt *every* Thing in ery was dreadful and ſhocking to thoſe who the *moſt* Religion. The Doctrines of ery are Antichriſtian, robbing the Almighty is higheſt Attributes, and veſting them blaſ- mouſly in Impoſtors: The Powers of Pope- re Murderous and Implacable: The Worſhip Popery is Buffoonery and Idolatry. Popery ends to make God, and eat him: Popery locks God's Word: Popery butchers Proteſtants. is the Religion of Popery; ſuch are the *eſiaſtical Courts and Inquiſitions*, under the *ction of Popery*.

OUR

OUR Author has therefore judiciouſly dif
vered that there is, or rather ſuggeſts, that th
may be, *ſomething* in *Popery* to be feared.
hope he would not reſtrain it *to ſuch as have*
Regard to Religion. He would have done w
and it lay directly in his Way, to have told
how dreadful the Whole of Popery was to ev
Man of *any* Religion, or of any *Senſe*. It is
only Sermon which I have ſeen upon this awak
ing Occaſion, where the Horrors of Popery w
not the juſt and chief Scope and Theme of
Preacher. I have ſeen many excellent ones fr
many of our Prelates, many excellent ones fr
the inferior Clergy, with great Pleaſure and
fication, all full of tremendous Deſcription
Popery, and of warm Indignation againſt it,
tinently adapted to the Time, and to the Peo

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ur National Sins no wiſe analogous to thoſe of the Jews, *nor meriting equal Puniſhment. The Raſhneſs and Danger of aſcertaining and applying Divine Judgments.*

SECT. II.

HE Preacher referred to in my former, urges the Idolatry of the *Jews*, and the gments following it, in order by them to ken *us*; *us*, who have nothing ſimilar to the *us*, and do not run after falſe Gods. An- r Preacher in his Sermon upon the General , has unanſwerably ſhewn us the Vanity and ger of ſuch idle Reaſonings and falſe Com- ſons.

FROM the Character given of the Holy criptures, of the Old Teſtament, in ſeveral laces of the Apoſtolic Writings, Men, he ys, have not only been accuſtomed to regu- te God's Proceeding with Particulars, but

" alſo

" alſo to judge of the Fate of Kingdoms and S
" cieties, upon their Ideas of his Adminiſtrat
" of the *Jewiſh* Commonwealth. This, ſa
" he, hath been the *Source* of numberleſs *Sup*
" *ſtitions*, *hurtful* both to *Religion* and *Gove*
" *ment*; ſome even *derogatory* to the *Juſtice*
" God, others to the *Rights* of *Mankind*;
" all of them *violating* the *rational* Concluſi
" of that Learning and Inſtruction we are
" to ſeek for in Scripture, which is ſo abund
" ly able to make us wiſe unto Salvation."

HE proceeds to acquaint us, that though the *Jewiſh* Diſpenſation, God might, with higheſt Juſtice, puniſh the Children for the Cri of their Fathers; yet in the preſent Diſpoſitio Things, ſuch a Diſpenſation would, accordi all our Ideas of *Right*, *intrench* on that *Di Attribute* (the Juſtice of God.) He then ſh how much " the Title of the *Lord's Anoi* " given to the *Jewiſh* Kings, who were poi " out by Name by God himſelf, and anoi " by the expreſs Direction of God himſelf, " been perverted by Court-Flatterers, to " port modern Tyranny, and ſo became a " cipal Prop of that abſurd and deſtru " Doctrine of *Divine*, *Indefeaſible*, *Hered* " *Right*."

ALL this is true and plain, and juſtifies the Author had ſaid before, that " to con

of God's Dealings with States and Societies, from his Diſpenſations to the *Jewiſh* People, will be the Occaſion of our turning to our *Deluſion* that Scripture, *which was written* for our *Inſtruction*; at *this Juncture*, ſays he, it would be turning it to our *apparent Damage*." Religion (ſays he afterwards) was, amongſt the *Jews*, incorporated with their Society, and had a *public Part*. Hence Vice and Impiety became public Crimes, and, as ſuch, were ſeverely puniſhed on the State. But the Chriſtian Religion has no *public Part*; it hath not the State for its Subjects. Hence Vice and Impiety are not now *public Crimes*, but only *private Crimes*." He concludes therefore, as reaſonably as charitably, "that *Great Britain*, in its *preſent* Circumſtances, may *reaſonably* aſpire to the *diſtinguiſhed Protection* of Heaven."

'Tis a daring Undertaking, to ſettle the Judgments of an infinitely wiſe, juſt, and merciful God; to aſcertain what they are, or where it is that they fall. I hope and believe, that no National Calamity can be called a *Judgment* from God; for, during ſuch, the moſt Innocent are ſeen to ſuffer equally with the moſt Guilty, often more; ſometimes the Guilty eſcape, and the Innocent ſuffer. Can we ſuppoſe, dare we preſume, that unerring Juſtice makes no Diſtinction between

tween Guilt and Innocence, and weighs not e
actly the Degrees of both? It ſeems to be
Affront to the Almighty, and a Denial of his P
vidence, to maintain the contrary: It repreſe
Religion to be without *Senſe*, and the great Ju
of all the Earth to be void of *Equity*.

ENTHUSIASTS, who ſee the Almig
pleaſed or angry, juſt as they themſelves
may arm him with Vengeance againſt Ti
which they diſlike, and againſt Perſons wh
they hate: They may even behold him ſla
the Cattle and deſolating the Soil, and confid
ly aſcribe all this general undiſtinguiſhing Hav
to the Sins of particular Men. Impoſtors,
as *Romiſh* Monks, may repreſent him as actu
with human Paſſions, and themſelves direc
and reſtraining his Paſſions; repreſent him lau
ing his Judgments, and themſelves ſtopping
Hand; thus guiding and controuling the
mighty, and thence governing his Creat
But a *Proteſtant* Divine ſcattering Judgm
makes a very *Unproteſtant* Figure, and bor
the Colours and Character of a *Popiſh* P
who controuls the Deity, creates his Cre
eats his Creator, and directs his Creator w
to puniſh and whom to damn; whom to pr
and whom to ſave; foreſees Judgments, ap
Judgments, and charms away Judgments.

THE

THERE cannot be a more lucrative Branch Prieſtcraft than a Monopoly of Divine Judgents. It infers the ſovereign Direction of Suſtition, of vain Credulity, of pannic Fears, d of all the unaccountable Whims and Weakſes of the poor human Soul, the conſtant and eral Bubble of ſuch pious Traders.

As the Jeſuits were buſy in advancing this ir Staple ſpiritual Traffic amongſt the poor *ians*, the *Dutch*, who are themſelves keen ders, but Traders of another Sort, were too d even for theſe vigilant Fathers. The Apoic Factors taking a pious, knaviſh Advantage n approaching Eclipſe of the Sun, threatened poor Savages (led by the Light of Nature to piſe the Abſurdities of Popery) "that God, t the Requeſt of his Monitors, the Fathers, would viſit them for their Obſtinacy, with a readful Warning: The Sun ſhould be darkned in the Midſt of his Career and Glory, s a Mark of Divine Wrath, and a Preſage of Divine Vengeance to follow." The *Indians* uainted the *Dutch* with the terrible Threats he Fathers. "*Bid them*, ſaid the ſly HoAN MOGANS, *put off* this Preſage of eir mighty Judgment for a ſingle Day, and e will be their Converts as well as you." *Indians* made the Jeſuits the fair Offer:

The

The Holy Dealers in Judgments were taken
their own Snare.

OUR Preacher plainly inſinuates, that Judg
ments threatened us, and approached us,
the Depravity of certain Opinions and Writing
a Sort of Sins which infer but few Sinners,
leaſt in Compariſon of the Nation.

THE Number of Authors, good and bad
but a Handful when compared with the Peo
I have heard that a few righteous Men may
a Nation; but never, that a few Sinners
damn a Nation. All Nations are Sinners a
Times; and ours particularly; elſe our C
mon Prayer is very raſhly framed. But ſtill
are not greater Sinners than any of our Ne
bouring Nations: Yet theſe Nations are no
viſited with *Highlanders*; though ſome of t
Nations entertain very great Sinners, even *ſc*
bling Sinners, as ſcurrilous and licentious as o
France abounds with more *Deiſts*, or (w
is the ſame Thing in the Eyes of Bigots) *Ath*
than any Country in *Europe*; yet *France* is
hard for its Neighbours, and even aſſiſts
Highlanders: There are more blaſphemous S
made in a Year, and ſung every Day in *P*
than were ever made in *England* ſince the Be
ing of Time. This cannot be owing to
of Power in *France*, either Civil or Relig

o Eccleſiaſtical Courts are wanting there, no wer in King or Clergy!

WE are certainly leſs corrupt, leſs debauched, n we were immediately after the Reſtoration. as the Reſtoration a Judgment? Was not arles II. our *moſt Religious*, as well as moſt acious King; and had he not that Character en him by the Clergy? Or was his Reſtora-n, at firſt at leaſt, reckoned a Curſe by any a few Enthuſiaſts, chiefly *Fifth-Monarchy-n*? But Enthuſiaſts are not confined to any ty; they are found in all Sects, amongſt urchmen, as well as amongſt Diſſenters; and thuſiaſts will be always ſpying Judgments fall-, or ready to fall, upon ſuch who thwart *their* vourite Notions and Purſuits.

As pious Enthuſiaſts act, ſo do pious Impo-rs, with Zeal equally ſtrong, though not equal-ſincere, generally with more Art. We can refore never ſee, never expect a Time, when h Men will not be boldly denouncing God's gments. Mankind will never be without : The Crazy and Artful will always make nkind worſe than they are, and will be always atening them with Judgments. *Hereſy* is the t Cry of the *Romiſh* Craftſmen; who con-ntly denounce God's Judgments againſt all entertain it. Moſt of thoſe who are *Here-* to *Rome*, are *Heretics* or *Schiſmatics* to one another,

another, all threatening one another with the ſa
awful Vengeance. This Conſideration alone is ſu
cient to ſhew the extreme Raſhneſs or Knaver
thoſe who ſcatter and apply ſuch Names, and
extreme Folly of thoſe who are affected by the

THE Arians were charged by the Ortho
with denying our bleſſed Saviour, God the S
his due Share of the Godhead: They w
threatened with Divine Vengeance for ſuch da
ing Hereſy, and found their Accuſers the
Executors of that Vengeance. The Ortho
had Divine Vengeance equally denounced ag
them by the Arians, for denying due Honou
God the Father, and felt in their Turn
Vengeance inflicted on them without Merc
Meaſure, by the Denouncers. Both Sides tho
themſelves bound to puniſh as well as to acc
Here was a Source of Rancour without End
Blood, which has ſcarce ever ceaſed to run:
the natural Conſequence of Zealots interpr
Judgments! For they who preſume to fo
them, do often call for them, generally i
them, or ſuborn others to do ſo.

DID the *Highlanders* come commiſſioned f
God, as well as from the Pretender, to ſcour
Nation who had renounced the Pretender,
were praying to God againſt the *Highland*
What Part of the *Jewiſh* Story is analogous to t
Had any of our Prelates, like the Prelate *A*

up molten Images, or a golden Calf; for the *Iſh* to worſhip? I do not find that one Ma-rate, or one Inhabitant of *Glaſgow*, had paid leaſt Divine Worſhip to *Baal Peor*, or any geſs of *Dumfreis*, made his Children paſs ugh the Fire to *Moloch:* Yet both theſe wns were terribly ravaged by the barbarous bels. The *Barbarians* are now routed by Sword of our young *Joſhua*, whoſe Hand, ngthened by the Lord *Jehovah*, hath pre-d againſt thoſe reprobate *Philiſtines*. It is d that their own Rocks and Dens will yield he profane Tribe to the avenging Rod of ce.

UT whatever they ſuffer (and they who made any ſuffer ſo grievouſly, cannot ſuffer too) their Sufferings and Puniſhment cannot erly be called a Judgment; ſince ſome of are more innocent than others, did leſs , and meant none, nay meant well, thought ſelves aſſerting a juſt Cauſe and doing their . Such is the Force of Prejudice, handed from Father to Son, and reckoned Ho-and Loyalty; and ſuch is the Power of ſion in believing what they are taught by ſtors, whom they account pious, and who ps think themſelves ſo.

HIS Plea, which the Frame and Safety of n Society cannot allow to paſs at the civil Tri-

Tribunal, as by it the greateſt Malefactors, a
worſt Parricides would eſcape the Cenſure
Society, and thus be enabled and even enc
raged to deſtroy Society; will yet find Allowa
at the Divine Tribunal, where all Hearts
open, and no Deceit can be hid. Guilt ma
ſo diſguiſed, ſo befriended and defended, a
appear innocent, ſometimes meritorious, in
Eyes of Men: Such were human Sacrifice
old; ſuch the laſting Tyranny and Cheat
Rome, with all other pious Fury and Fraud ev
where: Rebellion againſt the beſt Governm
and Paſſive Obedience to the moſt lawleſs
ranny. Innocence and Virtue may be ſo
repreſented, ſo traduced, and ſo painted b
and Malice, as to be odious, perſecuted
murdered, often with popular Applauſe; w
our bleſſed Saviour, and the firſt Martyrs,
all the ſucceeding Victims to Prieſts and Ty
Sir *John Oldcaſtle* and Admiral *Coligni*. I
heard Dr. *Tillotſon* reviled, Dr. *Sach*
adored; King *James* extolled, King *W*
curſed.

WE can never know that God ſend
Judgments, when he does not tell us: It is
Preſumption in us to pretend to tell, wh
does not tell. If we might with Modeſty
any Conjecture, it ſeems probable, that h
traordinary temporal Interpoſition with

poral Puniſhment, is in Caſes where human ws are not, or cannot be exerted. This is, *o dignus vindice nodus.*

AMONGST ſeveral popular Topics for invoking vine Vengeance, and applying it to Things ow, I have often thought that the black Beiour of the high Clergy for near a hundred ars before the Revolution, and long after, was obvious and tempting one; I mean their unſtian Enmity to Conſcience and Diſſenters, their infamous Doctrines of Slavery. They our Princes (the weakeſt and the worſt) above w; made them the only Authors and abſolute ſters of Law, conſequently of the Lives and perties of Men, and prompted them to Per- in order to exert Tyranny.

THEY were not aſhamed to extol *James* I. weakeſt, the falſeſt, and the moſt heartleſs ce that ever misbecame a Crown) as the *So-* of the Age, the Pattern of Learning and Religion, acting by the Wiſdom, and ſpeaking he Spirit of God: Wicked and pernicious ery, and the Conſequences terrible! The Monarch, a conſtant Bubble, and the ſure perty of Flatterers and Favourites, claimed otic Sway; claimed to ſet aſide Parliaments, o over-rule their Counſels, to levy Money out them, and to govern by *Proclamations.*

SECT. III.

The impious Behaviour of the diſaffe Clergy, formerly, how liable to Div Judgment. Their peſtilent Flattery bad Princes, their Enmity to the B Their enſlaving Doctrine. How unfi be Teachers; and how they advan Irreligion.

HIS Son prompted by the ſame pious F terers, and delighting in the ſame imp lying Doctrines, graſped the ſame lawleſs Aut rity. He hugged and exalted the Preaching P ſites, who repreſented him ſacred and irreſiſt as the Godhead, the Laws as Sedition, his Pe as Slaves. Such of the Clergy as adhered to berty and the Laws, and ventured to main them, were the conſtant Objects of his Fro and Indignation, and perſecuted without M by their more faſhionable Brethren.

I ENTER not into the Particulars of Reign, no Part of it wiſe, the greateſt Part arbitrary and wicked, the laſt Part of it miſer For a great Share of the Miſchief, of the lence and the Miſery of it, the Clergy were ſwerable, as they animated and juſtified hi

is lawleſs Pretenſions, and all his violent Do-
. His cruel Death, though immediately
geable upon a uſurping Army, the only Au-
s of it, was for almoſt a Century charged as
rime upon the Nation, and the Nation con-
ly threatened with Judgments for it, even
all were dead, who either ſaw it, or con-
d to it. This was the Language of the diſ-
ted Clergy (I mean diſaffected to the Con-
ion) till the Revolution, and by all the Diſ-
ted to the Revolution ever ſince. Not a
d of any Judgment upon themſelves, who
ll along led theſe weak, depraved Princes
eir Deſtruction, with pious falſe Strains of
ty in their Mouths, the Word of God per-
d, Liberty ſpurned under Foot, the Laws
ced to Will and Luſt, the Crown miſled,
s worſt Enemies, the Preachers, careſſed.
w frequent and faſhionable Eccleſiaſtical
y became after the Revolution; how much
foſtered and propagated in Places of Learn-
y learned and holy Men; how zealouſly,
fiercely and induſtriouſly King *William*
e late King *George* were oppoſed, black-
nd even marked for Deſtruction, for the
s Offence of ſaving and ſecuring our Re-
our Liberty, and our All; all this chiefly
erend Men, who had taken the moſt ſo-
Oaths to be true and faithful to theſe Princes,

our temporal Redeemers; and how highly t
cheriſhed and practiſed all Diſloyalty, Per
and Rebellion; all Men remember, and
ſhocking to Memory: Surely it could n
eſcape that of our Preacher. Nor could
Jewiſh Story furniſh him with a more ſhoc
Inſtance of National Ingratitude and Re
againſt God, or of more impious Defianc
the Almighty and his Judgments. Yet here
prudent Preacher neither rouſes popular In
nation, nor perceives any Divine Venge
threatened.

WITH what Face could ſuch Men ap
in a Pulpit, as Teachers of Religion, they w
the moſt emphatic Ties of Religion could
bind; they who diſtinguiſhed themſelves b
blackeſt Perjury; they who promoted Pe
by Doctrine, as well as by Example; th
whom Perjury was Merit and a Recomm
tion, and who railed at all ſuch as refuſed
perjured? What bold Mockery in ſuch pr
Reprobates, to pretend to Divine Right, or t
Reſpect amongſt Men, or to any Repu
from a Phantom of Orthodoxy? Could the
violated the moſt ſacred Oaths, be influenc
any Principles, Orthodox or Moral? Ye
ſo craving after high Reſpect, ſo loud for O
doxy, ſo void of Charity, ſo prone to
Men, or ſo unfit to ſave Men? They wer

ked in aſſuming *any* favourable Character; hey did it to deceive others, by diſguiſing their n Iniquity. Could ſuch Men recommend a d Life, when they were daily renouncing the cepts of the Goſpel, and propagating the moſt eous Morals, Perjury, Rebellion, Treaſon? hat availed their Orthodoxy if they really had ſince it reſtrained them not from defying all Laws of God and Man? They were impla- le to pious Diſſenters, and to all moderate charitable Churchmen: And Orthodoxy hout Charity is a Contradiction, and diſgraces lf.

WHAT ſaved Religion, thus abandoned and verted by its pretended Guides, but the mighty ſſing of Liberty, which left us the full Uſe of Reaſon, our Bibles, and our Conſciences; the ural Bleſſings of the Revolution? No wonder y hated it, devoutly damned it, ſwore to it, laboured to overturn it, with all the heaven- Bleſſings derived from it, particularly, the heſt and beſt, Liberty of *Conſcience* and *Civil* berty. What ſaved the Credit and Character the Church, but the ſound Principles, virtu- Lives and Chriſtian Charity of *Tillotſon*, niſon, *Burnet*, *Lloyd*, and *Wake*, and other w-Churchmen, all hated and libelled by ſuch called themſelves the only true Churchmen, efly diſtinguiſhed by the great Characteriſticks

of Perjury and Perſecution? Even the Diſſent
contributed by their Religious Loyalty and ſo
Lives, to preſerve the National Religion,
conſequently the Church, from periſhing by
deſperate Impiety and Immoralities of her o
apoſtate Sons.

Dr. *HICKES*, who knew them well,
"That thoſe Clergy have ſet open the Flo
"gates to a Deluge of Atheiſm and Impie
and he owns the Charge brought againſt th
that "their Behaviour had made Men ſcepti
"and gone further towards eradicating all
"Notions of a Deity, than all the Labour
"Mr. *Hobbes*——Made ſome Men ſuſpect
"ligion as a Cheat, and laid them unde
"Temptation to call the Whole of Religio
"Queſtion." Yet the ſame learned Man,
was a flaming Enthuſiaſt for Party, turns
Reproach into a Compliment, and *thanks*
that the main Body of the Clergy were Jacob
in their Hearts. Nor was it at all ſtrange, to
ſuch an impious Strain from this Reverend
vine, thus to thank God for the *Perjury* of
Clergy. Mr. *Leſly* defied the Parliament *to*
an Oath which the Clergy would not take——
makes them worſe than Atheiſts, as "they mo
"ed God to his Face, ſince it was better,
"he, to have no God at all, than ſet up on
"laugh at him."

I co

I COULD bring many other Teſtimonies ainſt them from the beſt Men amongſt them, en from their moſt favourite Authors, parti-larly from Biſhop *Kenn*, a Non-ſwearing Ja-bite, and a ſad Spectator of their Apoſtaſy om Conſcience and Oaths, the ſacred and tre-endous Pledges of Conſcience; *Kenn*, their owed Monitor, full of paternal Invectives ainſt their ungodly Conduct, and of warm ghs for it. But their atheiſtical Carriage was o notorious to want Proof.

WHERE they preſided in the celebrated urſeries of Education, their firſt Care was to rrupt and poiſon the Minds of Youth (often the firſt Quality in the Nation, a dreadful reſage to their Country!) and to teach them for eir firſt Leſſons, nay as a firſt Principle, to niſh Conſcience, to hate the Government, and defy the Living God, by ſwearing falſly by s Name. We may gueſs the lamentable Effects this upon the Minds of Youth.

THIS was the forlorn, this the impious State many of the diſaffected Clergy, within the lemory of Man. Could they be more ripe for ivine Judgments, or could there be a more co-nt Call to threaten them with ſuch? Could any blic Diſaſter befalling the *Jews* ſome Thou-nd Years ago, be of ſuch an alarming Example *Engliſhmen*? The *Jews*, ſtiff-necked, diſobe-

dient and ungrateful as they were, incurred n
more aggravated Guilt. Idolatry, their mo
enormous Crime, inferred wrong Conceptio
of the Deity; and their Ignorance (though th
own Fault) was ſome Extenuation. Und
right Notions of the true God, they could n
ver have worſhiped falſe Gods.

OUR Caſe was, perhaps, more crying:
the midſt of the Sun-ſhine of the Goſpel, in t
Chriſtian Country, many who preached it
nounced in Practice (the moſt effectual Way
renouncing) all the moſt eſſential Precepts
the Goſpel, as they did thoſe of the Conſti
tion, and were at once Traitors to Religion a
the State. Neither was their Apoſtaſy more n
torious than their Hypocriſy: Whilſt thus th
lived in open practical Atheiſm, they loudly co
plained of the natural Effects of their own athei
cal Doings, *the Growth of Irreligion, and*
Danger of the Church. Who were, who co
be, ſuch ſucceſsful Promoters of all Impiety
themſelves? Who, who but they could ſo ef
ctually endanger any Chriſtian Church? Witho
Conſcience, which is the Seat and Centre of R
ligion, there can be no Religion. Beſides th
own want of Conſcience, they would allow no
to other Men, and were implacable, indeed p
feſſed Enemies to tender Conſciences: A

Pro

Proof, that they were themſelves unacquainted with any ſuch Tenderneſs!

THE Cry of Atheiſm, a Cry much in their Mouths, as ill became them. Men who live as if there were no God, are the moſt likely to diſbelieve the Being of a God. And by this Rule they themſelves had the beſt Claim to that Character, which they ſo freely beſtowed upon Men unreſembling themſelves. It was therefore no wonder to hear Dr. *Hickes* call Dr. *Tillotſon* an Atheiſt, and publiſh him in Print as *the graveſt Atheiſt that ever lived.* For *Hickes*, though he had not taken the Oaths, was as furious a Jacobite as thoſe that had. He entertained all their uncharitable Fierceneſs and infamous Principles; and I do not believe that any Set of Men, not owning the *Romiſh* Communion, ever entertained ſo bad Principles, or laboured ſo vehemently to introduce every public Crime and Curſe, Invaſion from *France*, the Reſtoration of a Popiſh Tyrant, the Depoſition, nay the Aſſaſſination of a Proteſtant Hero and Deliverer, with the Reſettlement of the worſt Parts of Popery, and the Exertion of all Barbarity againſt Proteſtant Diſſenters.

Mr. *COLLIER* had the Traiterous Aſſurance and Impiety, to exerciſe openly in the Face of the Day and the Crowd, one of the moſt dangerous and deteſtable Articles, or rather Abo-

minations of Popery, in abſolving at the Gallow an Aſſaſſin hanged for a Conſpiracy to have mur dered King *William*. That Divine thus commit ted ſuch an Inſult upon the Godhead and the Go vernment, as was new in the Creation, at leaſt i the Eyes of *Engliſhmen*. What were all the Of fenſive Drolleries of the Stage, which Mr. Col *lier* has paſſionately treated as profane, compare to the Deviliſh Crimes of Treaſon, Civil War National Deſolation, Popiſh Tyranny, and th Murder of a King, all pardoned by Mr. *Collier* i the Perſon of a bloody Traitor?

ALL this ſhews, that our Preacher migh have found National Provocations at leaſt a ſhocking as thoſe of the *Jews*, nearer Home and not ſo long ago; ſuch dreadful Provoca tions to God as muſt *make the Ears of a Chri ſtian to tingle*. Here he had ample Room t have diſplayed his Diſcernment, his Judgment and his Eloquence, upon ſuch as deſerved them A contemptible Libel is a contemptible Topic for ſo able a Preacher.

HERE too he had an ample Field for Pane gyric upon the preſent Clergy, who have glori ouſly departed from the Corruption, Diſloyalty Uncharitableneſs, and all the proſligate Principle of the former; their ſincere Zeal for this Pro teſtant King, Church and Government, thei Abhorrence of Popery, and their Alacrity to de

fend

fend it, their excellent Sermons, and all the noble Teſtimonies they have ſo ſeaſonably borne.

FOR myſelf, I truly honour, I ſhall ever honour, all ſuch of them as have thus diſtinguiſhed themſelves; as I ſhall ever heartily deſpiſe all mean halting Temporizers, and thoroughly deteſt all Parricides, who longed for a Change, and wiſhed our Miſery complete, by the Succeſs of the Rebels, whom God, of his infinite Mercy to this Nation, diſappoint and confound! and in order to it, diſcloſe and puniſh all their ſecret Abettors and Favourers!

BUT I return to ſay ſomething more of the Half-Proteſtant Clergy before the Revolution; and then proceed upon the Behaviour of thoſe after it.

THESE proſtitute Preachers, formerly, ſurrendered the poor People, who fed them, to Beggary and Slavery, and the Crown, which promoted and enriched them, to Deluſion, deſperate Courſes, and final Ruin. I own, there were then, and always, excellent Men amongſt the Clergy, but what an unequal Portion of the Clergy they then were, any Man that can read may ſee. One Thing was very remarkable and very ſhameful (if any Thing could have been ſo to Men ſo loſt to Truth and Shame) whilſt they were zealouſly dooming all Men to be abſolute Slaves to the Sovereign, they excepted themſelves,

ſelves, and confidently aſſerted an independent Power in themſelves; a Power deſtructive of Sovereignty as well as of Liberty.

WHO were the greateſt Sinners then in the Nation, and who ſo properly the Subjects of Divine Judgments? But they who moſt freely ſcatter ſuch Judgments, never fix them where moſt due. Could there be a more National, a more Crying Sin, than ſuch an open, ſuch a pernicious Attack upon the Happineſs of all Men, upon their Laws, Liberty and Conſcience? Could there be higher Mockery of God, than to preach up Tyranny (the Root and Engine of all Evil under the Sun) as the Ordinance of God? To leave it implicitly to the Will of a weak, paſſionate, or debauched Man, to make and unmake Laws, to exalt the worſt Men, and to reward the beſt with Gaols and Gibbets? To damn the beſt and only Remedy againſt the moſt direful Curſe that can befal Society? To compliment a Prince void of Probity and Morals, as *Charles* II. with the Modelling or Mangling of the Conſtitution, and with the Fate and Fortune of all Men?

WHEN ſuch Paraſites (the more malignant as well as more inexcuſable for their holy Character) had tempted their Sovereign to provoke his Subjects to rebel, it was high Aſſurance in them to condemn Rebellion, to condemn what they

hey had really cauſed. They were the original ncendiaries, and laid the Train. Rebellion was ut the Exploſion, and naturally followed.

THE ſame Incendiaries, who led, or rather rove, our Princes into violent and deſpotic ounſels, before the Revolution, incenſed the eople into unprovoked Diſaffection, after it. hey miſrepreſented the Public Saviour as a Pub- Uſurper. They took all Oaths: They taught eir Hearers to break all, and ſhewed them the ay.

WHAT could be a more hideous Iniquity, a ore threatening Curſe, a bolder Diſowning of Living God; a more impious Inſult upon the aſon of Man; a more dangerous Aſſault upon vil Society, or a more deſperate Renouncing of Morals, and Defiance of all Shame?

WAS not National Perjury a Crime terribly mplex, pregnant with Guilt and Woe, a Na- al Provocation of Divine Juſtice? Yet upon alarming Subject Auditories were rarely ſed. What is ſtill more monſtrous, Perjury accounted Merit: And whilſt the moſt con- ntious Diſſenter, religiouſly true to the Govern- nt and his Oath, was traduced and damned; rjured High-Churchman, brutal and debauch- was a Favourite Character.

SECT.

SECT. IV.

The paſſionate and ridiculous Application Divine Judgments, by viſionary, ſelfi and factious Spirits. It is urged for A gument where Reaſon is wanting.

COULD there be a broader Way to N tional Perdition, than what I have abo ſpecified? Or could the Terrors of Divine Ve geance be more ſeaſonably urged? Yet this w a Topic not in faſhion, and whoever would ha preſumed to have urged it, would have not o paſſed, but been damned, for a *Falſe Brother*

VERY different Offences, none againſt G but high ones againſt themſelves, were the B den of their Outcries for Divine Wrath; a Notions, crabbed, unmeaning Diſtinctio Tithes *given by Men*, not allowed to be of *Ri Divine*; Rituals, Poſtures, Cloth and Colou Blood ſhed an hundred Years ago; a vitious cobite Prieſthood, not reſpected as the Vi gerents of God, though daily forſwearing by holy Name, and propagating Perjury and Tr ſon: For ſuch impious Crimes as theſe, pub Woes and Wrath Divine were uſually denoun and ſeen juſt approaching.

IT may be eaſily remembered what a malig-nt Spirit poſſeſſed the then bigotted, factious lergy in the former Rebellion; how little the uty of Loyalty, and their ſacred Oaths, influ-ced ſuch Men. Could there be a greater Sin, rſonal or national? Yet I do not remember, t it was then the common Subject of Decla-ation from the Pulpit, or menaced with Di-ne Judgments.

THE Miniſters of the Kirk of *Scotland*, an undred Years ago, threatened all who took not e Covenant, or forſook it, with the fearful dgments of the Lord, and were wonderfully ick-ſighted in perceiving the ſame dreadfully ertaking all *Backſliders*; that is, all who would t form their Opinions, their Religion and their litics, juſt according to the fierce Humours narrow Pattern of the Saints. The *Engliſh* rgy reviled the Saints, as Traitors and Hypo-ſes, and derived all National Judgments from Sins, the Frenzy and Rebellion of the Saints, nſigning them freely to eternal Wrath, as the nts did theſe their Enemies, returning Curſe Curſe, as well as angry Names, *Lordly Pre-s, Prieſts of Baal, Dumb Dogs, and Perſecu-s of the Brethren.*

THE Almighty was claimed as a partial Cham-n on either Side: Both Sides defended In-ice by Religion; ingroſſed Chriſtianity whilſt they

they wounded Charity, beſought the mercif
God, in Wrath, to blaſt one another, and a
plied the Divine Thunder with infernal Fur
The Groſs of both Parties blindly believed, a
devoutly confirmed the Voice and impious Ce
ſure of their lying Leaders: And the ſame Ey
who clearly ſaw Roguery and Fanaticiſm in t
oppoſite Party, perceived not the ſame Rogue
and Fanaticiſm as obvious in their own.

COULD there be more Antichriſtian Big
than ſuch Clergymen, on both Sides? Wh
would become of Religion, and of Mankin
were ſuch Madmen left to govern them? Y
who ſo eager as theſe Madmen to govern t
World, Religion, and Human-kind?

A CLERGYMAN in the Weſt, hearing t
a Farmer in the Village had periſhed by Lightn
ing, cried, with Extaſy and uplifted Hands, "T
"Lord will be glorified in all his Doings: T
"Man was an unchangeable *Anabaptiſt*, a
"could not be brought into the Way of Sal
"tion. Whither he is gone, I do not ſay; b
"I would not follow him for the Empire of t
"Globe." He ſcarce had finiſhed this pious u
charitable Rant, before he was told, that *Symp*
the Pariſh-Clerk, a zealous Churchman, w
ſuited proper Pſalms to Jacobite Holy-Days, h
fallen even as the Farmer had fallen, cloſe
his Side, and by the ſame Stroke—"The L
"give

giveth, ſaid the good Doctor, and the Lord taketh away: Bleſſed be the Name of the Lord."

THIS gloomy Bigot and Party-man (for he had been on both Sides, though ſtrongly ſuſpected to be ſtill of that which he had upon Oath renounced) treated the great Sovereign of univerſal Nature, like a Party-man, narrow and prejudiced as himſelf! He preſumed to apply everlaſting Mercy and everlaſting Wrath, juſt according to the Meaſure of his own Peeviſhneſs and Partiality.

THESE Dealers in Judgments never ſee, nor apprehend any, for their own Enormities and Exceſſes, however ſcandalous, however affecting the Public Weal. They generally apply them to Perſons and Opinions, which they themſelves diſlike; to Opinions which diſcredit and croſs *their* intereſted Maxims; to Perſons who expoſe clerical Faults, and call for clerical Amendment, and therefore are proper Objects of clerical Vengeance, conſequently of Divine Judgment. All ſuch Reformers are terrible Atheiſts and unpardonable Sinners, and with *John Huſs*, our *Cranmer* and *Ridley*, conſigned to temporal and eternal Flames; the beſt Men curſed and martyred by the worſt.

THIS Wantonneſs in applying at random the awful Judgments of God, where he himſelf does

does not declare them ſuch, would appear as ri
diculous as it is bold (generally blaſphemous
were it not for the dangerous and cruel Uſe
which the pretended and deſigning Explainer
make of it. For, it is a ſpecial Market fo
Craftſmen.

AN idle, romping School-boy trod upon hi
Grandmother's Toe, and put a capital Corn int
a raging Fit. The old Woman loſt all Temper
and in a Fury as bitter as her Pain, told him
"That the Lord would requite him." The La
in infinite Confuſion and Affright, had Recour
to his Heels, and ſprang down Stairs in ſuch
Hurry, that he fell and broke his Leg. "*Did*
"*not tell you ſo, Sirrah?*" ſays his Grandmothe
falling into a freſh Paſſion with him for his Mi
fortune. She, however, prayed the Almigh
to forgive the poor Child, and to correct hi
no further; "For that *She* had forgiven him."

VICE is uſually followed by Misfortune
Evil Doings, both in a Nation and in the Ind
viduals of a Nation, produce evil Conſequenc
and puniſh themſelves. Debauchery brings D
eaſes, as Idleneſs and Profuſion do Penury. Th
all Evil is diſpleaſing to God, we all know, a
he is no Reſpecter of Perſons. Doubtleſs he co
ſiders and hates Crimes according to their Mali
nity and Degrees. As nothing can hurt Him,
is probable, that the Men who offend him mo

are they who do moſt Hurt to one another; that conſequently, all Oppreſſors, all Perſecutors and Deceivers, are the moſt odious in his Eyes: That mental Errors and erroneous Worſhip, well meant, cannot diſpleaſe him; and that Sincerity in Devotion, is ever acceptable to him; that no Religion but that which plagues and puniſhes Men (as all cheating Religions do) can be offenſive to him; that Living well, and Doing well to one another, are the capital Duties amongſt Men, and the moſt acceptable to God: That whoever does theſe Duties, need fear no Judgements.

As to Words and Profeſſions and Symbols, it is in the Power of the worſt Men to utter and perform them; and ſuch Utterance and Performance, however ſolemn and ſeemingly devout, are no Proofs of a ſincere or devout Heart. The greateſt Impoſtors are always the moſt pompous, pathetic and grave.

IT was a rational and an honeſt Anſwer, which the Oracle returned to a State of *Greece*, going to War with another *Greek* State, and deſiring to know, what they muſt do to make *Apollo* their Friend? "If you will but act like honeſt Men, and fight like brave Men, *Apollo* will always be your Friend," replied *Apollo*'s Prieſt, tho' generally a Lyar, and always a Cheat: Yet in the Language of theſe Cheats, Heaven was conſtantly

ſtantly interpoſing and ſending down Judgments, in *their* Defence, upon all Lovers of Truth, who profanely laughed at their Trade, and deteſted their Impoſture.

AN Emperor of *China* was ſuperſtitiouſly alarmed to ſee a Mulberry-Tree in his Garden covered with Leaves in the Space of Seven Days; then wither and loſe them all, in Three Days more. The ſolemn propheſying Bigots about him, increaſed his Panic with a doleful Tale of terrible Judgments to enſue. His Miniſter, to whom he communicated his Fears, and the terrible Preſages of his pious Fortune-Tellers, calmed his Mind with the Argument of an honeſt and a rational Man: "Virtue, ſaid he, rules all Pre-"ſages, and renders them Good or Evil: Go-"vern your Subjects with Equity, and nothing "can ſhake your Repoſe."

A PAGAN Prieſt of old, and Interpreter of Omens (which all Men alike miſunderſtand and miſconſtrue) would on ſuch an Occaſion have filled the Temples with the Smoke of Incenſe which had ſignified no more than ſo much Air; or made them flow with the Blood of Victims of juſt as much Uſe as ſo much Water: A Popiſh Prieſt would have enjoined Faſts, Proceſſions, Maſſes and Penance; proper Means to make the People idle, ſuperſtitious, and Idolaters of their Prieſts; but, above all, Riches and Ob-

lation

lations to the Church, freſh Honours and Prerogatives to the Clergy, with the Lives and Eſtates of all ſuch as had offended the Clergy, confuted their Lyes, laughed at their Grimaces, and deteſted their bold Mockery of God and Man.

SUCH are the Profit and Advantages accruing to crafty Men from the Syſtem of Judgements; no wonder it is never dropped; a Syſtem which makes Prieſts the Privy Counſellors of the Almighty, the Oracles of his Will, the Heralds of his Wrath, the Interceſſors for his Mercy, armed with a Divine Claim to all Means of ſupporting their Dignity, and executing this their high Deputation below; a Claim to princely Revenues, implicit Reverence, all ſecular Authority, *Eccleſiaſtical Courts and Inquiſitions*; Powers to cruſh all Gainſayers, and all ſuch as preſumed to think or to dream contrary to their Standard of thinking and dreaming; a Preſumption which, in the Cry of Craftſmen, will always be the crying Profaneneſs and great Curſe of the Age, and always be drawing down Judgments upon the Nation.

THIS Cry anſwers another End, equally wicked; it conſtantly ſerves the outrageous Spirit of Faction. The Decay of Religion and the Contempt of the Clergy, was a popular Engine in Queen *Anne*'s Time, employed to change the whole Adminiſtration (the moſt Glorious that ever

ever *England* had ſeen) and threatened the moſt deſtructive Change that ever *England* could ſee. The Convocation were loudeſt in the Cry, and drew up an Invective againſt all the ſober Part of the Nation; indeed a Libel againſt the Nation itſelf, under the Charge of growing Irreligion and Infidelity; a Charge full of Falſhood, Bitterneſs and Calumny; chiefly compoſed by a lively, learned and reſtleſs Incendiary, nurtured in Faction, and hardened in Perjury, afterwards convicted of Treaſon and baniſhed for it, yet reckoned a Champion for the Church againſt Religion and Morals; ſupported and lamented as a Confeſſor, after he was condemned as a Parricide; and adored as a Martyr, though he died in the Service of Rebellion.

YET it has been common to hear this Incendiary, with all this complex Guilt, applauded as a Paſtoral Pattern, by Men of the ſame Spirit; and I have lately ſeen a Panegyric in the public Papers, upon a dead Vicar in *Kent*, for having ſtrictly adhered to the Diſcipline of that Incendiary, and thence ſhewn himſelf worthy of ſuch a Patron: As if Treaſon and Perjury were no Stain upon a Biſhop, much leſs a Diſqualification for a Biſhoprick. Hath there been more abandoned Caſuiſtry found amongſt the Jeſuits?

NO Wonder that in a Libel from *him* there were palpable Falſifications in Fact, and not a Sen-

ntence of fair Truth; yet his Brethren con-rred irreligiouſly and factiouſly with the Li-ller. They were moſt incenſed againſt what d gained Glory to the Nation and apparently ade it proſper, namely a Toleration to Tender onſciences. They therefore reviled the Mini-y, who ſupported it, and miſrepreſented them little better than Atheiſts.

I WILL not charge our Preacher with any h Intention, when, complaining of the pre-lling *Impiety*, *Blaſphemy*; *and undiſguiſed Pro-neſs*, *appearing*, as he ſays, *in many Inſtances*; adds, "how deplorable muſt the State of a Nation be, when Men find Encouragement to provide ſuch Entertainment for the Na-tion!"

HE had juſt mentioned the Burleſque upon *Te Deum*, which was not encouraged by the tion, but univerſally decried, as I have be-e obſerved. He had therefore no Cauſe to lore the State or Taſte of the Nation upon Score. It is ſtrange that he gives no more ances of the Prevalence of *Blaſphemy*, when ſays, *Blaſphemy* SWARMS. The mad Books ut the Trinity are not blaſphemous, but only different Gueſſes of Men about a Myſtery, ch no Man can explain. No wonder they nally vary in their eternal Explanations.

HE does not, he ſays, condemn a *ſober I*
quiry into the Truth of Religion; but I preſum
he will take upon him to judge whether it *be ſ*
ber or no, and readily condemn it, if it appe
to him–*not to be ſober*. It will be eaſy, pe
haps good Policy, to call it ludicrous and pr
fane, though the Author meant ſincerely, a
ſtudied Decency. Suppoſe the Objections
ever ſo candid and ſtrong; will a Zealot li
them the better for that Character? Perha
their very Strength may be the greateſt Crim
They may be therefore faulty, becauſe there
no Fault to be deſcried in them; and they m
be puniſhable for being unanſwerable. *Cal*
needed not have burned *Servetus* (and probab
for his own Reputation, would not) could
have anſwered him.

WHATEVER there is in Religion agreea
to eternal Reaſon, every reaſonable Man
embrace and defend. Whatever is againſt R
ſon it is pardonable to doubt; it is reaſona
to examine. Every Man will readily conſent
what is obviouſly his Intereſt. There is
Merit, but rather Blindneſs and Folly and i
nite Danger, in reſting our Faith upon Na
and Authority. Implicit Belief is Credul
which ſubverts Religion, and eſtabliſhes Prie
Tyranny.

SEC

SECT. V.

The Religion of the Multitude rarely the Effect of Examination and Inquiry, but of Accident and Habit. The miſchievous Tendency of blind Belief.

FALSE, ſcurrilous and fooliſh Attacks upon Religion, will be ineffectual, ſcorned and mocking. The Many will always have Religion, which is rarely gained by Inquiry, but generally taken implicitly, and retained by Rote: There are few that have not ſome Syſtem of Speculations, which is Religion to *them*, and anſwers the purpoſes of Religion to Society, as it infers an awe of a ſuperior Power. At worſt, every Man profeſſes Morality, which is the ſureſt Demonſtration of having Religion, and is itſelf Religion; generally found the pureſt, as it is not tainted with Superſtition and Craft, two peſtilent Ingredients that pervert Religion into Farce and Intereſt. Religion ſo perverted is none, or worſe than none.

Is a Papiſt the better Neighbour for believing the huge Lyes of *Tranſubſtantiation* and *Infallibility*; when by the ſame Spirit and Authority which perſuades him to think that he believes

Impoſſibilities (for the Thing is impoſſible) he is led to puniſh and deſtroy his Neighbours for not doing what they cannot do, or for not profeſſing what their Conſcience abhors?

I WOULD much rather confide in a Man who does not believe a future State, than in one who truſts to Abſolution for gaining him everlaſting Bliſs. The former has the Motives of natural Honeſty, Credit and Friendſhip amongſt his Neighbours, with Security from Starving, Stripes and Infamy, to hold both his Heart and his Hand from Enormities. The latter, though he believes that his Sins will damn him, will commit the worſt, if by committing the worſt he can induce his Prieſt to abſolve and ſave him. To murder Heretics, is Merit; to murder an heretical Prince, is the higheſt Merit. No temporal Reward that the Jeſuits could have given, would have tempted *Ravillac* to have ſtabbed *Henry* IV. of *France*: But he was effectually tempted with an Aſſurance of a Retribution in Paradiſe which no worldly Power could have offered him.

THE Religion of moſt Nations is rather Chance and a Lot, than a Choice; much leſs the Effect of anxious Examination. It deſcends from the Parents, like the National Language, and all Nations think their own the beſt, though not one in many Thouſands can prove it to be

, even where it is ſo. They never once doubt yet pay great Sums to certain Perſons to aintain to them what they are already ſure of, d for repeating to them what they already ow; nay, what they would kill any one for lling in queſtion; or, that would charge them th queſtioning.

THE Chriſtian Populace, I doubt, would ve been moſtly *Mahometans*, had they been rn *Mahometans:* The *Mahometans* would ve been *Engliſh* Chriſtians, had they been rn *Engliſhmen*; the *Jews* been perſecuting Ca-olics, and the Catholics perſecuting *Jews*, d their Births been exchanged. A late *Grand narque*, if born amongſt *Hugonots*, in lower fe, and with a better Education, would have n a zealous *Calviniſt*, or probably ſcared into pery by the converting Dragoons. *Daniel rgeſs* might have been a Cardinal; *Richard xter* a mortified Capuchin; *George Fox* Pope *Rome*; Archbiſhop *Laud* a keen Son of the *k*; Dr. *Sacheverel* a raging *Faquir*, ſcattering ath and Damnation; and our Preacher an ac-mpliſhed *Mufti*.

IT is impoſſible and againſt Nature, to ſettle Uniformity of Opinions any more than of tes, Faces and Complexions. Where the ſt cruel and wicked Pains are taken about and the moſt knaviſh and ſanguinary Inſtru-

ments employed to effect it, Succeſs is moſt notoriouſly wanted. Cruelty to increaſe Religion, mars Religion. Violent Methods uſed againſt Atheiſm, make Atheiſts (if there be any ſuch) and teach them to diſſemble and to hide their Sentiments. You cannot confute what they do not own, and they continue incurable by not daring to confeſs and to reaſon. The beſt Men often bear this Brand, who ſeeing Impoſtors impoſing the holy Name of Religion upon their own Purſuit of Power and Gain, by bearing their Teſtimony againſt ſuch Impiety, provoke the Impoſtors to render them odious to Bigots and to the groſs Vulgar, who always believe what their own Impoſtors tell them, and never ſee further than their own Impoſtors let them. The Cry of Craft becomes the Cry of the Vulgar: He is always an Atheiſt whom the Craftſmen pronounce to be ſo; and then Curſes, Dungeons and Flames, are proper Puniſhments for Atheiſm.

WHERE is there leſs Religion than where Religion is moſt awfully guarded, with all human Reſtraints and Terrors, by all the Arts of Men, and all the Malice of Devils; by lying Miracles, ſtupendous Ignorance, a tame, ſtupid and zealous Populace, a riotous omnipotent Prieſthood, veſted with boundleſs Power and Wealth? In the moſt Catholic Countries you

find pompous, deceitful Devotion; no rational Piety; no Signs of the plain Religion of the Goſpel; the Spirit of the Goſpel diſowned and extinct; the very firſt Principles and Sources of Religion ſhut up and held in Chains; Freedom of Opinion, Tender Conſciences, Voluntary Worſhip, all accounted the moſt heinous Crimes againſt Religious Men, damned and puniſhed with Racks and Fire; Idolatry the only Devotion in faſhion; and more Safety in living a Sodomite and a Murderer, than a pious Diſſenter.

MEN of Inquiry and Penetration cannot be Papiſts; and, finding no Religion to be better than Popery (ſince a Man who has no Religion, has no Temptation to do Miſchief for Religion) ſuch Men are of Courſe led *towards* Atheiſm. For I ſincerely believe, that few Men were ever led *into* it: An eternal Power cloathed with all ſuitable Attributes, is evident from the Light of Nature. Who would not rather believe that there was no God, than a God who did or delighted in Cruelty and Folly, or impowered any Men, under any Pretence or Name, to cheat and inthral all Men, or to afflict and torture any Man? The Name of Atheiſt given to Men of fair Characters, noted for Parts and Knowlege, as it often is by Bigots and Knaves, ceaſes to be odious in the Eyes of many, and becomes ſometimes eligible and pleaſing in thoſe of moſt.

THUS Religion is baniſhed out of the World under Colour of ſecuring Religion in it. This Security, in truth, is all meant, not for *Religion* but for *Religious Men*, impudently ſo called by themſelves, hypocritically by all whom they terrify, and ſlaviſhly by all whom they bewitch. By this ſelfiſh, cruel, impious Policy, they who have the Aſſurance to ſend Miſſionaries to convert Nations, warn all diſcerning Nations never to be converted. But they truſt to the Lyes of their Prieſts, and to the Ignorance or Credulity of the People. They dare tell no People, however ſtupid, that when once they become Catholics, they muſt become Slaves, be plundered and oppreſſed to ſupport and exalt their Catholic Perverters; that they muſt not entertain the moſt rational Thought; but, if they change their Opinion, muſt either be Hypocrites, or burned for their Sincerity. This is the eternal Fate and Diſgrace of all who hold perſecuting Principles, that none who do ſo can offer to make Converts with any Conſiſtency or Honeſty; or with any Succeſs, when once they are known: This is the juſt Curſe always attending Perſecutors.

THE Many, eſpecially the mere Vulgar, will have the Religion in faſhion, and always believe *that* to be Religion, which their Prieſts tell them is ſo. Men of free Opinions will always be

be charged by Bigots and the Croud, with having no Religion: Though without Freedom of Opinion there can be no rational Religion: Opinions taken upon Truſt, as they are void of Reaſon, do no Credit to Religion, nor ought to be received, much leſs reverenced, for ſuch.

IT is therefore a Liberty belonging to all Men, to examine by Reaſon what is propoſed to them for Religion: If they find it true, they will embrace it; if it appear falſe or fooliſh, they ought not. It is repugnant to our Idea of God, that he can injoin what is not true, or expect from Man to aſſent to what the beſt Light, which God has given to Man, cannot comprehend.

THERE can be no Merit, but, on the contrary, great Folly, in ſwallowing any Notions implicitly: They may be falſe as well as true; and he who takes the Word of another for *any* Thing which he tells him, may as well take his Word for *all* that he tells him, and thence become the Slave and Property of his Leader. If we once give up Reaſon, there is no End of Wandering and Miſguidance; and the Diſuſe of Reaſon encourages and even invites falſe Lights and falſe Teachers. Even before we can believe God's Word we muſt know it to be his; nor is there any ſure Rule to know it by but Reaſon. When it appears to Reaſon, that it is

God's Word, the Reaſon of Man muſt aſſen to it. If we believe it upon the Authority o Men, we can never be certain but that Men ma deceive us.

THENCEFORWARD it is not Reaſon, no Religion, that governs you, but they who ar Guides in Religion, and may, if they will, mak your Religion, a Religion to their own Purpoſe as the Popiſh Prieſts literally do. You are the abſolutely at their Mercy, what to believe, wh to fear, and what to adore. This is the gre Source of Popery. They who aſſume the abſo lute Explanation of Scripture, are in effect th *Makers* of Scripture; as the ſovereign Explan tion of Laws implies Law-making. Both the Powers eſtabliſh Tyranny at once. No Papi can he ſaid to have any Religion. He ſays aft the Prieſt by Rote, and is the Prieſt's Bubbl and Slave.

SUCH Credulity has been indeed the gran Source of the moſt crying and deſolating Evi that have laid waſte the Creation, and afflict and enſlaved Men; the Source of all Idolatr pious Frauds, and Perſecution; of Tyranny, an of (what comprehends them all) *Popery*.

THE Pagans adored as Deities the Hoſt Heaven, infernal Spirits, Beaſts wild and tam devouring Serpents, Birds of Prey, ſtinkin Herbs and Diſeaſes; all upon the Credit

lying Prieſts, and by the ſenſeleſs Force of Faſhion.

THE Papiſts worſhip Bread and Bones, and Dead Men: And the Impoſtors, their Prieſts, who poiſon and bewitch them with ſuch Trumpery, Miſchief and Nonſenſe, as if it were all real Religion, paſs with their blind Votaries as *Vice-Gods*, who can do whatever God himſelf can do, bleſs and curſe, blaſt and proſper, ſave and damn, and diſpoſe of Heaven and Earth.

OUGHT ſuch Blindneſs, ſuch Fraud and Villainy, to be called Religion? Yet have the Papiſts any other? Are they, can they be, the better for ſo deviliſh a Religion, that keeps them in all Groſſneſs and Ignorance, and prompts them to all Impiety, and to the worſt Barbarities? Are they better Subjects for being ready at the Prieſt's Command, to rebel againſt their Prince, to depoſe and ſtab, and murder him; nay, for thinking ſuch horrible Crimes to be meritorious? Can they be good Neighbours, who hate and damn, perſecute and kill their Neighbours, for following Reaſon and Conſcience; and worſhipping God, as God requires to be worſhiped, in Spirit and in Truth?

Is their Religion any Reſtraint from Crimes, when it prompts them to commit the higheſt, and abſolves them from all Guilt when they have contracted the moſt hideous? This very Power

of Abſolution uſurped by their Clergy, is a Diſſolution of Religion itſelf, and defeats all its Purpoſes and Influence. What Criminal, threatened with Damnation, and the Gallows juſt expecting him, will not be ſorry to be ſo near Pain and Death, and unceaſing Torments after Death? Yet for this mechanical Sorrow, or even for profeſſing it, all his Guilt is diſcharged, and he thus more encouraged to contract a freſh Score, not the leſs ſecure from being ever ſo black. Still a new Pardon is ready upon every new Peril, which will naturally lead him to apply for it, and to declare his Fitneſs to receive it.

HERE is an everlaſting Warrant for everlaſting Tranſgreſſion; and every ſuch Warrant a certain Incitement to Sin. The Religion of Popery, therefore, acting up to all its Principles, far from being a Check to Crimes, is a Call to all Crimes and Immorality; nay, an Office for all Miſchief, all Cruelty, and all Abominations; and thus dreadfully may every Religion be perverted, where the Prieſts claim ſuch abſolving Power, and thus abuſe it.

THAT there are not more Miſchiefs daily flowing from this horrid Fountain (as God knows there have been, and are, too many and too dreadful) muſt be aſcribed to natural Impulſe, to innate Tenderneſs, the Child of Humanity,

manity, not quite extinguiſhed, nor hardened even by Craft into Brutality and Cruelty. A Papiſt, left to Nature and the Rules of Honour, is capable of high Generoſity, Truſt and Friendſhip: But the beſt-hearted Papiſt, under the Influence of his Prieſt, inflamed by falſe Fears or falſe Hopes (the ſtronger with Bigots for being falſe) Heaven opened to receive and reward him, if he be obedient, and Hell to ſwallow and burn him, if diſobedient; will zealouſly ſacrifice all Faith and Friendſhip, and perpetrate the moſt inhuman, the moſt infamous Enormities.

THE nobleſt, the moſt religious Character, charged with Hereſy, is horrible to all who are taught to hate Heretics; as the Papiſts are earneſtly taught; and where Paradiſe is the Reward of deſtroying Heretics, there will be Numbers ready to earn it. When the Pope had damned the poor Albigenſes, the Proto-martyrs of the Reformation, and had publiſhed a Croiſade againſt them, half a Million of Men, drunk with Zeal, thirſting for Blood, and urged by murdering Monks, took Arms to deſtroy thoſe Primitive Chriſtians. The moſt vicious and profligate Criminals, the moſt abandoned Outlaws and deſperate Cut-throats, were the keeneſt Adventurers and deepeſt in the Slaughter, as by it they gained plenary Pardon for all their Sins.

COULD there be a more awakening Call to Mankind, to combine together for the utter Extirpation of ſuch a helliſh Hierarchy? Can all the infernal Spirits together, boaſt ſuch Myriads of Murders, ſuch ſucceſsful Outrages againſt Men and the Creation, in a Thouſand Years, as the more infernal Spirit of Popery has produced and gloried in, every Century? Yet ſo blinding is Superſtition, ſo bewitching is Prieſtcraft, that the Father of the Aſſaſſins of Chriſtians was reverenced as the Father of Chriſtendom, and adored like a God: *Rome*, the Sink of Abominations, the Seminary of Frauds, Sodomy, Cruelty and Tyranny, paſſed for the *Holy City*. What Mockery of God! what Infatuation in Men!

COULD the Want of Religion have thus intoxicated, thus enſlaved, thus butchered Mankind, thus defaced the Creation, thus maſtered or baniſhed Reaſon? It does not appear that the greateſt Diſturbers and Peſts of the World, have been ſo from want of Religion. Moſt of them were Slaves to Superſtition, Tyrants to their Fellow-Creatures, ſome of them Sacrificers of Men; and, which is much the ſame Thing, most of them Perſecutors of Conſcience.

FERDINANDO the Catholic had great Zeal, without common Honeſty. *Philip* II. was drenched in Perfidy, Inceſt and Blood; a bigoted Papiſt, an implacable Enemy to Proteſtants

a flaming Patron of the Inquiſition; an eager Burner of *Jews* and Heretics. His Son made his Kingdom a Deſert, by the Expulſion of the *Moors*, his moſt induſtrious Subjects, not made idle by keeping Holy Days. This weak Prince, in ſpight of all Warning from his wiſeſt Nobles, gave way to Bigotry, to the lying inflammatory Invectives of the Clergy, threatening him with terrible Judgments, and rouſing him by forged Miracles, particularly of a Bell, which being a good Catholic, rang to the ſame Tune of its own accord.

LEWIS the Eleventh of *France* was drunk with Superſtition; a Bigot to Saints and Relics; faithleſs to God and Man; a Tyrant to his People. Whilſt he was once treating of a Peace with *Charles* Duke of *Burgundy*, who from eternal Experience knew that no Treaty would bind him, the Duke inſiſted that, beſides the uſual Oath on ſuch Occaſions, *Lewis* ſhould ſwear by St. *Claude*. *Lewis*, who would readily invoke God and Angels, and all the *other* Saints in Paradiſe, to any Falſhood, ſhewed an utter Averſion to forſwear himſelf by St. *Claude*. He had a notable Reaſon for this Diſtinction and Difficulty: There was a current Tradition, which he firmly believed, "That whoever ſwore falſly by "that Saint, would infallibly die within the "Year." A Succeſſor of his, wanting his Sagacity

gacity and Courage, ſurpaſſed him in Bigotry. To prove himſelf a complete Bigot, he acted like a miſerable Politician, by lightening his Country of a Million of People; as bad a Neighbour as a King; a perfidious and extenſive Ravager, without other Check than the Safety of his Perſon; for, though he was laviſh of Blood, he had none of his own to ſpare.

HAD theſe Tyrants wanted Religion (for their Superſtition paſſed with themſelves for ſuch, as it does with all Men who have it) would they, could they, have done more Miſchief? I think it evident, that they would have done leſs, had their Bigotry been leſs. Bigotry juſtifies every Iniquity: Abſolution diſcharges all.

NUMBER XXVI.

The free Uſe of Reaſon the beſt Cure for Bigotry, and the Violence of Enthuſiaſm.

I KNOW no poſſible Harm that the free Exerciſe of Reaſon can do to the World. It may, it muſt, on the contrary, do much Good. 'Tis the Perverſion of it that only can do Hurt; but ſtill the Cure is to be found in itſelf: And the Abuſe of it does not condemn it. What has been more abuſed and perverted than Religion, chiefly by the profeſſed Teachers of Religion? Now, whether Religion perverted, or Reaſon perverted, do moſt Miſchief, let the Obſervation of all Men, and the Experience of all Times, declare.

BY what I have ſaid, the Thing, methinks, may be decided. The Many are never Free-thinkers. The Tribe of Felons, of Robbers and Murderers, never are: They generally live in the common Profeſſion, and die in the common Devo-

Devotion. Where Reaſon is moſt ſtretched can never produce the Evils which pious Cra particularly Abſolution and ſacerdotal Powe have conſtantly produced.

IT is remarkable, that all the noted Raile againſt Reaſon and Free Inquiry into Thing Religious, have been undiſcerning Bigots, or in tereſted and deſigning Impoſtors, Perſecutors o Conſcience, and ſuch who would monopolize th Rule of Conſcience; *Laud* with his hot-heade Brethren and Followers; *Sheldon* and the othe debauched Court-Clergy after the Reſtoration ſuch four Men as Dr. *South*, and ſuch crazy one as Dr. *Sacheverel*, ſince the Revolution: Whil all the great Men and great Divines of thoſ Times, and of all Times, have diſtinguiſhe themſelves by their free Sentiments, and encou raged the ſame Freedom in others; Lord *Veru lam*, Lord *Herbert* of *Cherbury*, Lord *Falkland* Lord *Shaftesbury*, *Chillingworth*, *Taylor*, *Tillot ſon*, *Cudworth*, *Whitchcote*, *Bayle*, *Locke*, *Fleet wood*, *Newton*, *Trenchard*, and all others of thei diſcerning candid Spirit, all Friends to Mankind all hated by Bigots.

DID theſe great and good Men ever promote Animoſity and Strife, for Speculations, Ceremo nies and Trifles? The Good of Mankind wa their grand Aim and Study; the Improvement of Reaſon, the Empire of Chriſtian Charity, and uni

iverſal Benevolence, the Motives and Objects
their Purſuit.

IT would make a curious, uſeful, and, I
ink, an eaſy Inquiry, what little Good, and
at mighty Miſchief has been in all Ages done
Bigotry, compared with what little Harm,
d what great Good, are neceſſarily done by
ee Inquiry, or if you will, *Freethinking*. By
e Witchcraft of Bigotry you ſee Chriſtians ſet
ainſt Chriſtians: Nation againſt Nation; Coun-
ies enſlaved; Perſecution reigning; Commu-
ties exhauſted, ſlaughtered or ſtarving; Learn-
g and Liberty baniſhed; their Champions
artyred; and a few gloomy Tyrants, without
owels, grinding and terrifying all Men, without
ercy.

FREEDOM of Opinion would prevent or
move all theſe tragical Curſes, and is therefore
ways itſelf decried and curſed by thoſe who do
would inflict them. Let Free Inquiry take
ace, what a ſurprizing glorious Change would
ppear all over the World, and as it were a new
reation, the Beauty of Liberty, the Force of
ruth, captivating every rational Beholder, and
attering their mortal Enemies; Monks and De-
ſion, and every Deformity flying; all the Con-
adictions, all the Cheats, all the Terrors of
opery diſappearing, with all the Popiſh Trum-
ery whatſoever; infallible Frailty; a Deity of
Dough;

Dough; ſtinking Relics, without any Original Saints without Holineſs, often without Exiſtence Objects of Worſhip created by Carpenters; tr velling Houſes; ſailing Milſtones; talking Ston and dancing Timber; the Inquiſition ſunk utter Darkneſs, the Inquiſitors trembling a ſeeking to hide themſelves in their own la Dungeons: The *Turks* laughing at *Mahome* the Catholics at his Holineſs, and our Proteſta Papiſts at St. *Atterbury* and St. *Laud.*

THERE are no Freethinkers in *Lapland* the *Highlands*. Savages who make no Inquir have no Scruples. Bigots are Savages in Re gion, and the ready Authors of all Miſchief a Confuſion.

THE Ruffians now in Arms againſt their Ki and Country, are led into Rebellion by Autho ty, as well as for Pay and Plunder. Comm Senſe and very ſmall Reflection, would chan their Hearts, make them aſhamed of their Crim reconcile them to their Duty, and arm the againſt their Idol, and againſt thoſe who ha ſeduced them to worſhip him. They wou ſoon perceive that it is crying Wickedneſs a Phrenſy, in needy, uninformed Mountainers, deſtroy what the Repreſentatives of the Kingdo have eſtabliſhed, and over and over confirme They would know that the late King *James* w a perjured Tyrant, the blind Tool of *France* a

Rom

me, and an Enemy to his People; that he had bbed them of their Property, and traiterouſly oke all the Laws that ſecured their Religion d Liberty, and Fortune: That as he acted e a Beaſt of Prey, it was as neceſſary and as ht to expel him, as to expel a foreign Enemy. at an hereditary Right to be lawleſs is impious nt, which extinguiſhes Religion and human ciety: That every State has inherent in it a ght of Self-preſervation, conſequently of com- ing Force with Force: a Right exerted at the volution; and 'tis Treaſon to queſtion it, Re- lion to riſe againſt it.

BUT, alas! the very Redemption from Slave- procured us by the Revolution, theſe wild n, cheated by their Prieſts, and awed by their iefs, believe to be Oppreſſion, and commence bels to overthrow public Liberty, the higheſt ional Bleſſing, but repreſented to them as in- erable Slavery. Under this Blindneſs, they o are miſerable Vaſſals to their Chiefs, and erably oppreſſed by them, follow their Chiefs ppreſs the Public and all Men, prepoſterouſly feſſing to reſcue the Public and all Men from preſſion: A wonderful Contradiction naturally ing from a Compoſition of Infatuation and udence! The former always ſwallows what latter aſſerts.

WERE

WERE the unfortunate furious Clans guid
only by the Light of Nature (ever extinguiſh
by falſe Guides) they would be quiet, conten
Subjects to the King, and throw off their r
Tyrants, the Chiefs. Such would be their Ha
pineſs in thinking and judging for themſelv
and ſuch too would be the Happineſs of th
Neighbours and the whole Kingdom: Such
their preſent Miſery, Slavery and Rebellion; ſu
too the Misfortune of the Kingdom, in blin
following the Guidance and miſchievous Tuit
of others, who ſerve their own Ends, and gra
their Ambition and Rage, by the Blood
Blindneſs of their credulous and bewitched F
lowers.

I DO not remember one unprovoked W
or Rebellion, or Sedition, raiſed by Men, w
thought for themſelves, and weighed Right
Wrong. There never have been, there ne
can be many ſuch. They who think not
themſelves are no Thinkers at all: They who
others think for them, are the blind Follow
of others. And thus Men of Craft govern
the reſt, not only Fools, but Men of good
tural Senſe, who not exerciſing their own R
ſon, cannot be ſaid to have their own Religi
as I have juſt illuſtrated in the Example of
*Highlanders: Quibus non Judicium non Od
niſi indita et juſſa.*

T

THE ſame is true of ſuch as rebelled againſt e late King, who, no more than his Son, ever oke a Law, or ever oppreſſed a Subject. oſtate Prieſts belyed his Reign, blackened his haracter, incenſed their Dupes and the Rabble, d blowed the Trumpet of Rebellion.

THE great and conſuming Curſe of Perſe-tion, as waſteful a Calamity as Rebellion, and nerally ſpringing from the ſame bewitching aft, and the ſame implicit Credulity, had ne-r baniſhed Humanity, thinned the World, nced the Goſpel, mocked God, overturned eligion, and affronted common Senſe, but for h magical Impoſture nurturing popular Infa-tion. No Man would have hated, much leſs rt another for a Miſtake in counting his Fin-rs, or for a Blunder in his Fancy, no more n in his Dreams, which are the Fancies of ep; had not Craft told Simplicity that cer-n Damnation attended ſuch heinous involun-y Errors.

TRANSUBSTANTIATION, and other oſitions, equally impoſſible to be true, never to explained, therefore never to be believed, were t made Articles of Faith; ſuch Articles as none t Hypocrites or Fools could ſubſcribe; ſo t they who had leaſt Religion had moſt Or-odoxy; and ſuch Articles as they who had oſt Conſcience, or any, were burned for not ſub-

ſubſcribing; ſo that ſuch as had leaſt Orthodox had moſt Religion.

THE Light of Nature never taught any Ma to plague another for living under a differe Roof on a *Sunday*, no more than any other Da or for his different Poſture at Dinner, or for ea ing none, or for eating Apples inſtead of Onion or for praying in a Barn, and making no Bow to either End of it. But Catholic Guides, wh put out the natural Sight of Man, to make Me ſee clearer, firſt intoxicated Mankind, then d mineering over them, have ſet City againſt Cit Neighbour againſt Neighbour, the Son again the Father; and in the Name of Charity mad Men cut one another's Throats.

THE great Obſtacle and Terror of their C tholic Impoſtors, is Freedom of Inquiry, whic implies the Strength and Exerciſe of Reaſon A formidable Foe, indeed! No wonder they a for ever attacking it, and for ever trying t weaken and deſtroy it, by all the Arts of C lumny, all the Efforts of Malice. By implici Belief, without Examination, the Catholic Impo ſtors reign and proſper, and Catholic Commu nities are kept in groſs Ignorance, heavy Chai and utter Miſery.

NUMBER XXVII.

what I have ſaid above upon the Exceſſes and Unchriſtian Spirit of the Clergy in the Reign of King Charles I. *I ſhall add the following Obſervations upon their incredible Canon, injoining an Oath to an* Et Cætera.

HE *Engliſh* Convocation at that Time, amongſt their other Antichriſtian Meaſures, e credible, too wicked for the wickedeſt nts and Perſecutors till then, injoined an , by which beſides other Extravagancies, all iſters were to ſwear to an *Et Cætera*. You to ſwear "never to conſent to an Alteraon of the preſent Government of the Church Archbiſhops, Biſhops, Deans, Archdeacons, *Cætera*." If you refuſed this monſtrous , you were to be forfeited and ſtarved.

STRANGE, unchriſtian Proceeding! Co there be greater Injuſtice, indeed greater Fo than for the King to confirm it? It was not o an Oath, which no Man of ſtrict Conſcie could take, "to ſwear to he knew not wha but by it the King gave up his Power and S premacy. It was the King and Parliament *made* and conſequently *governed* the Church; that in agreeing to this Canon and Oath, he g away his own Prerogative, and ſacrificed Rights and Power of Parliament, as he had deed Parliaments themſelves. It was encourag univerſal Perjury; as it certainly is ſuch, to ſw at random to what is not explained, nor e expreſſed. It was forcing Men to ſwear to w they diſliked or might come to diſlike, and ver to change what many thought grievous even ſinful. It was taking an Oath to re King and Parliament, whenever they, who *formed* the Church, ſhould attempt to change *reform* it. It was engaging by an Oath to Rebels, whenever the Supreme Power ſho alter or intermeddle in Church-Matters. It giving up the Right of the Subject to petition Redreſs of Grievance, at a Time when the miniſtration of the Church was one of the pr cipal Grievances of the Nation: A Grievance ſharp, ſo general, and ſo reſented, that the M

ion to impeach Archbiſhop *Laud*, found not one egative Voice *.

THE Government of the Church, by this ath, never to be altered, was then, and had een long oppreſſive and barbarous, and the orals as well as the Doctrines of many of e Clergy, very ſhocking. Could theſe Men, fond of aſſuming a Divine Right, be ſaid to el the ſmalleſt Influence of the Divine Spirit ongſt them, whilſt they were indulging their ide and Paſſion againſt the ſobereſt and moſt ious Chriſtians, reproaching them, and ex- ſing them to popular Hate, to Fines, Priſons, d the Want of Bread, all for a Ceremony, a ſture, or a Garment? Could Truth or Virtue found in thoſe Men, who juſtified Falſhoods t of the Divine Word; told the King, who s ſworn to rule by Laws, that he was bound no Law, and damned the Subject for defend- his Property, when it was aſſaulted againſt Law.

THE private Manners of many of the Clergy e then ſo corrupt and ſcandalous, that the cuſations and Petitions, and Charges againſt r ill Lives, ſent up to Parliament, and many them publiſhed, are too long as well as too cking to be repeated. I ſhall only add, that

* See Lord *Falkland*'s Speech in *Ruſhworth*.

it is hardly credible how insufficient, how vic
ous, how superstitious, many of them were; an
the more so, the more conforming, and alway
the bittereſt Enemies to Non-Conformiſts.

IF theſe Men were the Men in Faſhion an
Favour with the King, it is no Compliment
him, or them, that they were ſo by the mo
peſtilent and falſeſt of all Flattery, as well
through his great Weakneſs in believing a
careſſing them. It ſhewed what beſt pleaſ
him, not the Obſervance of his Oath, not t
Execution of lawful Power, not the Prote
tion of his Subjects in their lawful Righ
but the Exertion of a Power without Boun
againſt Law and Oaths and the Rights of
People, all by the Perſuaſion and Flattery of t
Clergy, in Return for his extreme Complacen
to them. Had he uſed them, as he did his ot
Subjects, they would have convinced him t
they were the worſt Subjects he had.

WHAT was this but a Spirit of Tyranny
him? And what Sort of Men, what Sort of C
ſtians were they, who flattered and encoura
this Spirit, ſo deſtructive to Chriſtians and M
It was a perfidious Compliment even in the
ſince whilſt they allowed and even animated h
to fleece the Laity at his Pleaſure, he was
to lay a Finger upon any of their meaneſt Clai
and they claimed, even exerciſed over the L

Uſurpation equal, nay ſuperior to his, not on-
over a good Meaſure of their Property, but
undivided Sovereignty over their Minds.

WHEN this their Spirit, and *his*, was ſo ap-
rent in their Actions, as well as in their Decla-
ions, how could either he or they be popular,
even tolerable, to a Free People, daily incenſed
both, for depriving them of their precious
eedom of Body, Property and Conſcience?
d under ſuch Circumſtances, ſo much Suffer-
on one Side, ſo much Encroachment and
olence on the other, how could ſuch an Oath
reliſhed or received, an Oath big with Abſur-
y, Perjury and Treaſon; impoſſible to be kept
underſtood, deifying the Handiworks of Men,
defying the Legiſlature? It could not fail of
ing a freſh and terrible Alarm, and heighten
ular Diſguſts, already extremely high. Nay,
Biſhops would needs oblige the Clergy to
ar to the Approbation of Ship-Money, and all
lawleſs Meaſures of the Court.

THE High-Commiſſion Court acted with the
ge and Inhumanity of Inquiſitors. The Sab-
was violated by Authority and Royal Com-
d, at the Suit of the Clergy. The ſobereſt
moſt holy Miniſters were branded with the
me of Puritans, perſecuted and turned out of
Miniſtry and Bread.

How little Religion was concerned or aim
at in these Practices and Proceedings of Churc
men, was manifest; since hardly a Drunkard,
an Idler, Non-Resident, or an Ignorant amon
the Clergy, was turned out, though many su
there were, as was too fully proved soon aft
whilst the most learned, the most exemplary,
ligent and most scrupulous Teachers, were da
disgraced, stripped and undone.

THE more Wealth or Power in Priests,
ways the less Morals. It is then not Morali
or Knowlege, or any good Quality, that
commends Men to their Favour, but Acqui
cence in Modes and Discipline, and Zeal fo
Party.

THIS was too manifest at that Time,
gave infinite Scandal to all sober Men, to
Ministers of Parts and Piety, punished, silen
and undone; and such as were very vicious
loose, very ignorant and insufficient, caressed
preferred. For Fasting and Praying, and a
gious Observance of a religious Day, Men w
subjected to Gaols and Fines, and the Fury o
High-Commission and Episcopal Courts; p
cuted and undone for not reading and publish
Orders for profaning the Sabbath, or not pa
Worship to an Altar.

THE Exercises of Piety and Devotion
suppressed, such as Lectures and Afternoon

ons, and Expoſitions of Scripture on the Lord's-ay. The Communion-Table of Proteſtants as turned into an *Altar*, conformably to the uperſtition of the Papiſts: Bowings were practi-d towards it, and recommended as an Eſſential Religion: Pictures were ſet up in Churches, ith other terrible Symptoms to the Reformed eligion, and ſo many apparent Advances to-ards Popery. What availed it, that they who ade them, diſavowed the Imputation of Popery, hen they thus purſued its Spirit and its Practices? Vhat is Popery, the dangerous Part of Popery, ut its Idolatry and ſuperſtitious Rites, and chief-its Power uſurped over Conſciences? Even he Superſtitions, the Fooleries of Popery, are o far formidable as they tend to introduce Papal ower; ſince Prieſts have always directed Super-ition ſo as to profit by it.

IT is worthy of Obſervation, that after the Overthrow of the Church and Monarchy, many f the Epiſcopal Clergy not only ſigned the En-agement, to be true and faithful to the Com-monwealth, as then eſtabliſhed without a King or Houſe of Lords, but printed and publiſhed their Reaſons for doing ſo. In this Proceeding they aſed and aſſiſted their Conſciences with a Di-tinction, between a Government *de Facto*, and one *de Jure*. A Diſtinction againſt Conſcience, nd of great Service to Faction and Perjury

after the Revolution in 1688. 'Tis equally remarkable, that the Presbyterian Miniſters refuſed ſo to ſubſcribe the above Engagement, and many of them publiſhed their Reaſons for ſuch their Refuſal; yet were boldly branded, after the Reſtoration, as *Republicans*, by the very Men who had ſworn to be true to the *Republic*.

NUMBER XXVIII.

Conſiderations upon the miſchievous Tendency of Libels; chiefly public Libels.

UPON this Subject I expect to find the more Candour and Attention, as the common Danger has calmed the Minds of Men, and almoſt ſilenced the Clamour of Party. Falſe Zeal and Diſaffection are driven into Cabals in Corners; and I hope that common Senſe will be heard in the Cauſe of National Peace and Union.

IT cannot but be a pardonable Attempt, to prevent or allay popular Heats unjuſtly raiſed, and induſ-

duſtriouſly kept up, ſuch as turn the Head and ame the Heart, and weaken Society by di-ding it: to remove pernicious Prejudices, to oncile Men to their common Intereſt, to ate their Wrath and Diſguſts, inſpired by ſuch would miſlead them, againſt thoſe who never rt them.

IF their Paſſions be kindled, and their Minds cked to no Purpoſe, or for an ill Purpoſe, are the Authors of ſuch Pain and Diſquiet to be nſidered by them as dangerous Seducers and rebrands, who would gain Credit or Profit at eir Expence, govern them by impoſing upon em, teaze them with falſe Fears and Informa-n, and diſturb the Public for private Ends? is not for the Credit of any Man, to defame ng, Lords and Commons, becauſe a Libeller ds him, and to regard his Character and Autho-y more than thoſe of the Legiſlature.

ONE who lives by a Paper, or ſtrives to ſerve Views of a Faction by it, will be apt to con-er, not what is true and right, but what is king and gainful; and, under the Temptation multiplying Lyes, to multiply Loaves and eaders. If it be popular to rail at public Men d public Meaſures, it cannot be expected that will take the unpopular Side and make their negyric, even when they moſt deſerve it. It more probable, that he will rail at their beſt

Actions, if their beſt Actions be ill underſtood and therefore unpopular, and will ſtudy to make them ſo, if in doing it he can but raiſe the Name and Sale of his Paper.

THIS generally is the Policy and Temper of ſuch Writers. They are the *Swiſs* of Intereſt and Party, and with loud Pretences to Independency, are Slaves to the popular Cry, Slaves to their own Paſſions, Slaves to a Spirit of their own raiſing or foſtering. What Party-writer dare, if he would, do Juſtice to a worthy Character obnoxious to his Party, or own that there are any ſuch? What mercenary Writer will venture to tell any Truth, which is likely to ſink the Sale of his Paper, or to ſmother any ſafe Falſification which tends to raiſe it? It is the great Drift, therefore the conſtant Practice, of both Sorts, to humour their Readers, to incenſe and miſlead them; to magnify their own Favourites, to blacken and traduce their Opponents, to ſee nothing but Excellency and Merit in the former, to allow nothing but Folly or Malignity in the latter.

IF we were to take the Word of the *Examiner*, a very witty, but very unfair and bitter Paper in the late Queen's Time, we muſt believe a wonder, as doubtleſs the Author meant his Readers ſhould, that Lord *Cowper* had ſtarted at once from an Attorney's Clerk, to a Lord Chan-

cellor

cellor; from tranſcribing Briefs, to keep the Great Seal, and to preſide on the Bench; that a Page was converted into a Captain-General, and that the Duke of *Marlborough* had been raiſed from carrying his Maſter's Train, to the Command of the Confederate Army. *We have ſeen*, ſays that lively Writer, mentioning, or rather inventing the wild Marvels of the Whig Miniſtry, who were to be repreſented as having done nothing but what was wild and marvellous; *We have ſeen Footmen remov'd from behind the Coach into the Inſide, and the Livery left off for the lac'd Coat. Princes have been made out of Pages, Chancellors out of Clerks, and the White Staff and Blue Ribbon beſtow'd as Play-Things upon the Laquey and By-blow* *.

WAS this Author to be credited in recounting any Party-Matter, or in drawing any Party-Character? He might with equal Truth and Conſtency, though not with equal Policy, have informed his Readers, that they had ſeen Wonders ſtill greater, "A Presbyterian retrieving the Honour of the Church; a Diſſenter, from taking Notes at a Conventicle, dictating at the Council-Table, and governing a High-Church Queen, by the Merit of his ſuperior Zeal for the Hierarchy; that they had ſeen a Barriſter

* Vide *Examiner*, Monday, January 12. 1712.

" helping the Crown to an Heir; the Iſſue of a
" Lawyer's Daughter ruling Three Kingdoms;
" the Grand-daughter of Chancellor *Hyde* hold-
" ing the Sceptre by Hereditary and Divine
" Right; a God's Vicegerent upon Earth de-
" ſcended from a *Wiltſhire* Juſtice of the
" Peace!"

SUCH ugly, or ſuch ludicrous Lights, can much Spite and a little Wit, throw upon the higheſt and the nobleſt Characters; and ſo eaſy it is to make an ill Draught of the beſt, yet one more pleaſing to Ill-nature and Ignorance than if it were juſt! This is a Work fitting every mean, every licentious, Genius; 'tis not ſtrange that it draws many Adventurers, who, to ſucceed, need only invent and rail, crack Jeſts without Wit, argue without Senſe, and aſſert without Truth.

THIS was literally the Undertaking, theſe literally the Talents of *Dyer* and *Roper*, Co-temporaries with the *Examiner*, and, without a Grain of his Wit, as much read as he. Their Ribaldry, their blunt Abuſe and wooden Satire, had many Admirers: They diverted Ale-houſes, and kept alive the Rage of Party, which is too eaſily kept alive, when ſuch Wretches can ſerve the Turn. Their Reviling was called Smartneſs; their perſonal Rancour was Love for their Country; their ſtupid Gueſſes, ſhewed their Sagacity; their Forgery of Facts, good Intelligence: Even their Contradictions

radictions and Impoſſibilities were ſwallowed as Facts and Signs of deep Foreſight. All who had ſo nobly and for ſo many Years ſupported the Throne, were Enemies to Monarchy: The Biſhops were pulling down the Church; The Diſſenters governed all Things, though none of them were employed: The Whigs were bringing in the Pretender, as the Prelates were Presbytery. There were no Jacobites in the Three Kingdoms; or the Jacobites were the Queen's beſt Friends, even when they thought themſelves ſtrong enough to place him upon her Throne, and had actually attempted it. The *Dutch* were our worſt Enemies; the *French* our trueſt Friends: Popery was better than Presbytery. The Duke of *Marlborough* was neither a General nor a Soldier, but certainly a Coward; Lord *Somers* was a Sharer with *Kid* the Pirate; and a Lunatic from *Oxford* was the Saviour of the Church.

THESE were the then prevailing Doctrines and Poſitions; this the popular Syſtem of political Belief, and theſe miſerable Authors the popular Directors in Politics. Ought not ſuch Extravagances, boldly publiſhed, greedily credited, and producing ſo much Heat and Deluſion and ill Blood, to ſerve as a Warning to all People that can but read and remember, how raſh and dangerous it is to truſt, and how much they ought to deſpiſe, falſe, hot, and abuſive Writers, who

ſcatter Calumny, Impoſture and Ribaldry, only to ſerve the Intereſt of a Party, or their own Intereſt; who for this End ſtick at no Abuſe, no Falſhood, and even torture Facts into Falſehood, and Merit into Diſpraiſe; who advance not what is true and healing, but what is miſchievous and pleaſing. The poor People are always their Bubbles and Property, and they live and proſper by deceiving them.

NOTHING is more to the Diſgrace of ſuch Libels and Libellers, than that they are moſt loud and current during public Diſtraction and Diſtreſs; that they thrive beſt when the Public ſuffers moſt, and when public Diſtraction prevails. Popular Diſcontents are their Nouriſhment, and they the Fuel of public Diſcontents, which ſometimes have no other.

A *FRENCH* Quack in *London*, when the Plague raged at *Marſeilles*, and was terribly apprehended here, ſwore, "that if the Plague did "but come hither, he ſhould ſurely make his "Fortune." Had the ſame narrow, unfeeling Genius been a Penman in purſuit of Fortune, or a Firebrand of Party, he would have rejoiced in popular Commotions and the Proſpect of a Civil War; a Seaſon when Pamphlets ſwarm moſt, and Invectives fly faſter; when Fury and Uproar prevail, Law is deſpiſed, the ſtill Voice of Reaſon

Reaſon not heard, and all Enormities are encouraged by Impunity.

IT would ſurely ſpoil the Pleaſure of a good Citizen, when he is reading any lying and angry Libel, to conſider, that it is written purpoſely to deceive him, to make him a bad Neighbour and a bad Subject; that it robs him of two valuable Things, his Time and Tranquillity, and ſuppoſes him to be a Dupe and in Leading-ſtrings.

WHAT can be a greater Crime, what can argue a worſe Spirit, than, for Vengeance, for Peny, or a Place, to propagate Diſcord and Falſhood? Not to care who is hurt, or what Miſchief be done, ſo the Author be gratified, and the Paper ſell? This is a Proceeding ſo heinous to be aggravated, ſcarce credible, yet too common.

A PUBLIC Libel admits but of one Alleviation; I mean, when, with all its miſchievous tendency, it is produced without Malice. It is natural to pity the poor offending Author, who excuſing himſelf to a Secretary of State, for abuſing the Government, ſaid, "He did it from no Ill-will, but only for Bread." When the Secretary asked him, *Why he did not then uſe to write for the Government?* "Alas, my Lord, ſaid the ſcared Calumniator, I ſhall then want Bread, for then nobody will buy what I write."

IT was not Ambition, it was not Ill-nature that guided *his* Pen; and if he did any Harm he meant none. But when Rancour and Rage or a greedy Spirit, arms the Hand of an Author; when he openly defies Authority, belyes and blackens thoſe who bear it, and vilifies all their Meaſures, not becauſe they are wrong though he may ſay ſo, but becauſe they are theirs; they only who are influenced and miſled by him, are intitled to Pity, but he himſelf to none.

MONSIEUR *Patin*, an eminent and witty Phyſician at *Paris*, who had long ſeen the Falſities and Calumnies ſpread by the Writers of News and Politics, gives them a Character ſuitable to his Indignation; *Genus hominum audaciſſimum, mendaciſſimum, avidiſſimum ut Rem faciant*, "A moſt ſhameleſs, a moſt lying Tribe "moſt abandoned in Purſuit of the Penny." They indeed rarely conſider what is Right or Wrong, but what will take. Is any good Man unpopular, or to be made ſo? They cry him down; and then let him be ever ſo able, ever ſo virtuous, he is guilty and fooliſh. Is a worthleſs Man popular, or is it worth while to make him ſo? They cry him up; and he has at once all Merit, and every fine Quality. The ſame Pens which libelled a *Tenniſon* deified a *Sacheverell*.

Is the popular Humour for War? Or does a Cry for War anſwer any End of Sedition or Gain? Does it hurt a Man or a Party they hate? Or does it gratify the Men and Party they eſpouſe? Or does it quicken the Sale of a Libel? They are preſently loud for War, be it ever ſo unſeaſonable, ever ſo ruinous, and inveigh againſt all Pacific Men and Counſels. Is the Sound of Peace in faſhion, or ſerves any of the narrow and paſſionate Purpoſes abovementioned? They are vehement Advocates for Peace, let it be ever ſo immature, and the Terms ever ſo ſcandalous: They then vilify all the Managers and all the Advantages of the War, and extol all who would make a ruinous Peace. Is the Peace ſolid and honourable, and they diſpleaſed and diſappointed? It muſt be ſhewn in hideous Colours, and the People taught to hate it, and all that had any Hand in it.

FOR, as all their Strength and Hopes lie in the Credulity and Mutability of the People, they always appeal to them, becauſe they are always ready to deceive them. They have two ſhort Maxims: Whatever thoſe whom they diſlike attempt, is bad; though it were to ſave the Nation: Whatever promotes their Party or their Power, is good; though it threaten National Deſtruction. The ſame Pens which had inculcated paſſive Obedience to a weak Prince, barbarouſly tram-

trampling upon all Law, excited Rebellion against an able Prince ruling benevolently by Law. Could there be more daring Impiety, or more ſhocking Aſſurance? And ought ſuch memorable Aſſurance and Impiety ever to be forgot?

WHAT could the People think of ſuch miſerable Guides, or of themſelves, for not deteſting them? They indeed reap their chief Security from Oblivion. They bounce and rail for a Day: Their Productions are read and thrown aſide: It is forgot that every next Production of theirs contradicts their laſt. They praiſe and revile, they revile and praiſe, the ſame Man in the ſhort Revolution of a Moon, as they changed with it; yet their Inconſiſtency is not minded, becauſe their paſt Labours are not remembered. Such Labours ſurvive not the Date, and like the Inſects of a Day, as they were formed for the Day, they die with it.

UNHAPPILY for one of theſe tranſient Writers, who truſted to his Talent in *well timing a Thing*, as the Phraſe is, a Reader of his caught him cruelly mangling in one Paper, a Character upon which he had lately beſtowed much Incense in another. This the Gentleman happened to remember, though it was ſeveral Days before; and knowing him, asked him, how could ſo much late Merit deſerve ſo much preſent Satire. How ſays the Author; have you not heard the New

e has (naming a very honourable Perſon and rſing him) "He has taken a Place, and *We* are all juſt where we were." He meant, beſides himſelf, many other Candidates for Places, ho had long inveighed at all Placemen, in hopes remove and ſucceed them.

THIS is another ſhameleſs Practice of ſuch fair and paſſionate Writers, to repreſent all aces as odious and even criminal, whilſt ey themſelves are thirſting after them, and only il at them becauſe they cannot get them. This always a proper Anſwer to ſuch maglignant ailers, and ought to be a conſtant Antidote ainſt their Malignity: Nor can there be a eater Diſgrace to their Readers, than to be at influenced by ſuch ridiculous Prejudice and ailing. Without the Eſtabliſhment of Employents, of Places and Diſtinction, no human ociety can be eſtabliſhed, no more than without Magiſtracy and Laws. Both theſe imply aces as well as Priority: And none but a mere ob, nor even a Mob without Intoxication, n dream of ſubſiſting without the Degrees of igher and Lower, without Places and Inequality, d without Government, or dream of preſerving overnment without Governors, without Men Place and Office: For the chief Governor es but hold the chief Place. Where there are aws, they muſt be executed; where there is Autho-

Authority, it muſt be adminiſtered; nor can either be done without Hands, without Miniſters and Officers, nor are theſe to be had without Support, without Places and Recompences.

ALL this is ſo plain, that it is almoſt a Shame to prove it; but it is a greater Shame to thoſe who make it neceſſary, and no ſmall one to ſuch as want ſuch Proof.

HUMAN Paſſions are too powerful for the human Underſtanding: Where Diſguſts are ſtrong Reaſon is weak. When we are brought to diſ like the Perſons of Men we diſlike their good Fortune. When we come to envy their Fortune we diſlike their Perſons; and whatever they have, whatever they do, we are apt to hate, when we hate them. In this unhappy Turn and Imbecillity in human Nature, lies the great Encouragement and Strength of Libellers. They perceive how eaſy it is to make Men think ill of one another; how natural it is to wiſh ill where we think ill, and to fall into the ſtrongeſt Prejudices for the ſillieſt Reaſons.

AN ancient Baronet in *Lincolnſhire*, who was fond of *Nottingham Ale* beyond all other Liquors, though no Enemy to any, yet would never taſte a Drop of it, nor bear to hear it propoſed after the Lord Chancellor *Finch*, who had made a very juſt Decree in his Diſfavour, was created Earl of *Nottingham*. From that Moment an

r ever, he conceived an inveterate Averſion to at Ale and that Place, and, whenever he men-oned it, he called it in ſpite *Snottingham*; there-re often mentioned it.

WE ought to be the more upon our Guard inſt haſty Cenſure and unreaſonable Piques, we are prone to them. We ought to judge Men and their Conduct with the more Cau-n, becauſe we are apt to do it with Prejudice. is is the Voice of Humanity; this is but riſtian Charity. We ſhould read all Writers h Caution, but cannot arm ourſelves with too ch, when we read Party-Writers, or too ſcru-ouſly conſider their Drift and Motives.

EVERY Reader of thoſe warm Orators, uld ask himſelf, whether they do not ſpeak the Paſſions as well as *to* the Paſſions; ther Men in a Flame can reaſon candidly, or clearly; whether an angry Man can repreſent y; whether what gives moſt Offence, would any, if it came from a different Quarter and rent Men: Whether public Complaints be often breathed from Griefs which the Public not feel, and might not be removed by a edy which would not make the Public eaſier: ther one who gets a Peny, by cenſuring Miniſtry, or hopes for a Place by a Change Miniſters, knows State Affairs better, or ld conduct them better, than they, or would

loſe

loſe a Peny by praiſing them, though they eve
ſo manifeſtly deſerved his Praiſe: Whether on
who collects News knows more of the Condi
tion of Chriſtendom, than the Secretary of State
whether either the Dealer in News or in Poli
ticks, would hurt his Paper by generous Tru
and Obſervation, or would not rather promote
by Miſrepreſentations, and by ill-natured and ra
dom Cenſure?

WHOEVER is the Author of Slander a
Invective, uſurps the Place of Juſtice, awar
Judgment, and inflicts perſonal Puniſhment;
moſt unnatural Judge, governed by his own E
dence, decreeing in Wrath, and condemni
without hearing! *Cicero* obſerving and cenſuri
the ſcandalous, perſonal Invectives allowed
Athens, even upon the Stage, ſays, it was p
haps "excuſable thus to laſh popular Incen
"aries, and the Sons of Sedition*; though
"had been ſtill better to have left them to t
"Judgment of the Tribunal, than that of a
"tiriſt. But to ſuffer ſuch Invectives agai
"Men in Authority, was unpardonable." H
mentions *Pericles*, who held the chief. T
ſame great Author ſays, that to vilify and dep
ciate ſuch as were intruſted with the Adm
ſtration of the *Roman* State, was an Attack u

* Populares homines, improbos, in Repub.
tioſos.

he State itſelf, and conſequently liable to the ame Conſtruction and Puniſhment *.

THESE ſcandalous Scurrilities upon the Perons of Men, intolerable in any State, could ot be always borne even in that of *Athens*. ven the *Athenians*, fond of Licentiouſneſs beond any civilized Nation, were forced to reain it by a Law. *Horace*, no Enemy to juſt atire, obſerves, that its Exceſſes upon the Stage ere ſo violent, as to require ſuch Reſtraint, as the atural Effect and Cure of Liberty abuſed ‡. If is Law, then and therefore made by the *Areoagus*, cramped the Spirit of the Comic and other Writers, whom had they to thank but themelves?

IT was high Time to have recourſe to ſuch Check, when *Alcibiades*, for want of a Rereſs from Law, for an Attack upon his Chaacter in the Poems of *Eupolis*, redreſſed himlf by drowning the Poet: Terrible Vengence, as unjuſtifiable as what provoked it, but ot ſurpriſing from a Man of his great Spirit,

* Majeſtatem minuere, eſt de dignitate, aut amlitudine, aut poteſtate populi, aut eorum quibus opulus poteſtatem dedit, aliquid derogare. *Cic. e Invent.* L. 2.

‡ —— In vitium libertas excidit, et vim
Dignam lege regi —— *Hor. de Art. Poet.*

great

great Quality, and public Dignity, expoſed to public Scorn in a wanton Lampoon! Both acted arbitrarily: *Eupolis* ſetting himſelf up for a Judge and a Doer of Juſtice, aſſaulted the Reputation of *Alcibiades*: Juſt ſo reaſoned *Alcibiades* *, and took away the Life of *Eupolis*.

THUS ended the invective Strains of the *Greek* Poets; and ended in Diſgrace, as they had been exerted without Mercy or Bounds §. And their Licentiouſneſs had been extreme and ſhocking, the Law was awful, and its Penalties dreadful: By it the Offenders were to be cudgelled, nay, cudgelled to Death †.

MACHIAVEL's Diſtinction between public Calumny and public Accuſation, will always be juſt. Accuſation infers Facts and Proofs, and proceeds by them. Calumny ſuppoſes every Thing, and proves nothing: The leſs it demonſtrates, the more it can invent, and charge the higheſt Guilt upon the greateſt Innocence. It is generally addreſſed to the Vulgar, and conceived

* — Doluere cruento
Dente laceſſiti. *Hor. Epiſt. ad Auguſt.*

§ Turpiter obticuit, ſublato jure nocendi.
Hor. de Art. Poet.

† —Formidine fuſtis
Ad bene dicendum reducti. *Hor. Epiſt. ad Aug.*

vulgar Strains, ſuch as none but the Vulgar can pprove or anſwer.

As the Poor are apt to envy the Rich, Men Ambition to emulate Men in Power, the Unrtunate ſuch as flouriſh, 'tis natural for mean uls to bear Spite to ſuch as do not reſemble em, and for bad Characters to traduce good. his Trade they eaſily monopolize. Such as ey rival cannot rival them, and therefore they e unanſwerable. Language like their own, hich is the only proper Language for them, is at no Gentleman can return them. No well-ed Man is a Match for a Scold, nor will envy n the Credit of excelling in his Profeſſion.

NUMBER XXIX.

The Subject of Libels continued.

THE firſt Step to Knowlege is to be ſenſible that we want it; and we muſt perceive Uſe of it before we know its Value. The t Step to guard ourſelves againſt Prejudices, is be ſure that we are ſubject to them. The t Reflection ought to be, that it is as unjuſt in us

us to bear Prejudices againſt others, as it is
others to bear Prejudices againſt us.

IF none but benevolent Thoughts were enter-
tained, no malevolent Courſes would be follow-
ed. Neighbours would not treat Neighbou
with odious Names, nor charge thoſe Names a
ſuch who bear them, with criminal Meanin
which are confidently imputed by one Side, y
never owned by the other. Indeed, the who
Drift of ſuch Names is to promote Bitterne
and Strife. They are like Weapons offenſive,
turning Wound for Wound, the Reproach
Fool for that of *Knave*, and Nickname for Nic
name. A Tory is a guilty Character to a Whi
a Whig is equally ſo to a Tory; yet each is plea
with his own: They differ only in the Conſtru
tion, and are guarded by ſtrong Prejudices agai
making a true one, but ſo pleaſed with ſuch P
judices, that they would be ſorry to loſe the
They find Delight in hating the oppoſite Cha
ters, and in eſteeming their own: A Tem
proper to perpetuate Piques and Fewds,
Proof againſt all Cure! The Spirit of Faction
civil Rage not yet kindled into civil War,
ripe for it, ſupporting itſelf, and annoying
Opponents by any Means, however unfair
barbarous. So it do but ſucceed, it cares
how; and in order to it, its great Aim will

o make the People hate and love improper Ob-ects upon falſe Grounds.

IT is a much eaſier Task to raiſe a Party-ſpirit han to lay it, to inflame than to calm and extin-uiſh. Very mean Inſtruments ſerve to excite Mutiny in an Army, and Diſcontents and Sedi-ion in a Community, ſuch as the ableſt Gene-als and the wiſeſt Magiſtrates cannot prevent nor ompoſe. Two common Soldiers raiſed ſuch a urious Uproar in a *Roman* Army, as threatened he Deſtruction of the Commanders, and even of e Emperor; nor did it end without infinite ruelty and Slaughter. Yet the Incendiaries orked up the Soldiers to all this Rage and Diſ-der, chiefly by aggravating the common and eceſſary Lot of Soldiers, that "they were ſub-ject to Duty and Danger, and had no more Pay than they were promiſed." Afterwards deed, to feed their mad Rage, they invented any Calumnies, which all paſſed with the blind oud for Truth and friendly Information, and oduced the Murder of many of their Officers, ableſt and moſt vigilant. Yet ſo many Vic-ns not ſatisfying the Incendiaries, who ſtill rſted for more Blood, eſpecially that of the neral, one of them openly charged him with Aſſaſſination of a dear Brother, whom he er had: And nothing but this Diſcovery, that Aſſaſſination was all imaginary and framed,

and that the Brother was juſt created, as well as juſt killed, ſaved the General from a real one *.

ALL Crouds, in Cities as well as in Camps, are credulous, violent, eaſily miſled, hard to be undeceived. Whilſt their Seducer is their Idol, any Man who would diſabuſe them is conſidered as their Enemy, and in danger of being their Victim. Their Prejudice is blind to both, and teaches them, that in all this Folly and Miſchief they are well adviſed, and righteouſly employed.

THE drunken Mob, who demoliſhed Houſes of publick Worſhip in the late Queen's Time, thought ſuch brutal Impiety the Work of God, and the crazy Eccleſiaſtic, whoſe Phrenſy inſpired them, God's beſt Ambaſſador. They adored the wretched popular Meteor, and hated as he did, and becauſe he did, the moſt amiable Names and Characters then in being, all *moderate Men*; nay *Moderation* itſelf.

NEITHER is much Art required in firing the Many: Every Society, every Condition of Life, will readily find Evils and Inconveniences to complain of, Loſſes and Diſappointments, publick Calamities, ſevere Laws and Taxes. Whoever rails loudeſt againſt thoſe Evils, how ever neceſſary and inevitable, is ſure to be be-

* *See* Tacitus, *Annal* I.

eard by thoſe who lie under them, and will be eckoned their ſpecial Friend; though, far from ringing them any Relief, he only aggravates heir Sufferings by teazing and probing a Wound hich he knows he cannot heal: And could ſuch love him for being miſled by him, ſee through is evil Purpoſes or Folly, they would ſoon hange their Fondneſs for him into another Paſ-on, and bear with Patience what they *muſt* bear, e it ever ſo diſagreeable, and they ever ſo angry. ut he truſts to their Rage, which he can ſo eaſi-rouſe, and fears not their Reaſon, which they ſeldom uſe, and he takes care they ſhall not.

HUMAN Society cannot ſubſiſt but at the xpence of Particulars, who muſt part with their ood as well as their Money, when public Want Diſtreſs calls for either or both. It would e a deſireable Bleſſing to be exempt from Taxes d all public Burdens, were the Public ſecure ithout them——But, to be diſcharged from em, when the Public muſt ſink or periſh for ant of them, would be ſacrificing All to ſave a art, which yet could not be ſo ſaved. *Pericles* ld the *Athenians*, during the War with *Lace-emon*, when the Plague and other Misfortunes d made them tired of the War, and uneaſy ith him, their General, that " it was better for private Men to ſuffer when the Public proſpered, than for private Men to proſper

" when the Public was in a State of Decay; be-
" cauſe the private Ruin even of thriving Men
" is neceſſarily implied in the Ruin of the Pub-
" lic; but when the Public flouriſhes, private
" Men are the more likely to flouriſh."

As Sickneſs and Sorrow and Death are the Lot and Conditions of natural Life; Impoſitions, Preſſures and Payment are the inſeparable Terms of civil and ſocial Life. Theſe however are all obvious Themes for Declamation, for tragical Strains, and fine Fuel for the Paſſions, which are ſo awake and tender upon this Head, that very coarſe Clamour, and the moſt abſurd Orators, are able ſo to fire them, eſpecially thoſe of the unobſerving Multitude, too eaſily incenſed with the Sounds of Property and Liberty, even when moſt deceitfully and idly echoed. The preſent Pique and Senſation animates them, and when their Blood boils, no great Art is required to keep up the Ferment. A dull lying Libel, or a miſerable Couplet will do: For the preſent State of Things ſeems always the worſt to thoſe who diſlike it.

WAT Tyler's chief Argument to his Swarm of Levellers, was ſuch a Couplet:

When Adam *delved, and* Eve *ſpan,*
Who was then a Gentleman?

Nor

Nor needed he any other to convince them, that they were all as good as their Betters, and that there ought to be neither *higher* nor *lower* amongſt the Sons of *Adam*. In the Tumult of their Rage they were not aware, that if ſome were not above others, none could be ſafe, however obvious their own preſent Proceedings made this Obſervation.

IT may ſeem wonderful that any Number of Men, much more that an Hundred thouſand Men, ſhould be found in a civilized Country, ill accuſtomed to the Conditions of Subordination and Society, yet all at once renouncing thoſe Conditions and all Subordination, all agreeing to level all Diſtinction, to open all the Gaols, to ſet free and employ all Criminals, to murder all Judges, Magiſtrates, and all Men of Rank; to kill and rob all the Induſtrious and Wealthy, to deſtroy all their Wealth, to burn all Records, all Archives, and Writings, and thence aboliſh all Knowlege, and to cancel all Laws and Reſtraints whatſoever! Yet this Spirit, raiſed by mean Incendiaries, *Wat Tyler* and a few more, ſeized the Commonalty every-where; and the Commonalty, in order to remove Grievances, ran into Perdition.

GRIEVANCES is a Word of endleſs Extent and Meaning; nor, where it ſignifies any Thing beſides the Breach of Laws is it poſſible

to fix it. The Impriſonment of Perſons, the Seizure of Property, Taxes impoſed, Lives taken away, or attempted, all againſt Law, are Grievances, and dreadful ones; tragically felt here before the Revolution, now happily aboliſhed; but again furiouſly threatening us. Under his preſent Majeſty we ſuffer no Grievance which Law forbids, and we enjoy all Protection and Security which Law requires or Humanity dictates. One of the moſt threatening Grievances to a State, is public Ingratitude for public Benefits. The next to it, and the Effect of it, is Licentiouſneſs; and both of them infer or preſage all other Grievances: Ungrateful and licentious Language is followed naturally and too faſt by ungrateful and licentious Actions: Men from *ſaying* what they pleaſe will ſoon learn to *do* what they pleaſe; and the one is often intended to introduce the other.

THERE were many public Grievances in *Wat Tyler*'s Time; but his own was only perſonal, the Inſult of a brutal Tax-gatherer upon his Daughter: Yet he became the Idol of the Multitude; he was regarded as their Deliverer, whilſt he was leading them to Outrages, Poverty and the Gallows, and under the Cry of Oppreſſion was promoting public and private Deſtruction. His Followers were too blind and raging to aſk him or themſelves, "whether the Rights and

"Liber-

" Liberties of *Engliſhmen* could ſubſiſt; whether " human Society could ſubſiſt, upon ſuch Terms, " by the Exerciſe of ſavage Violence, by cancel- " ing all Rights, and by diſſolving all Society?" We may eaſily conceive how, under ſuch Rage and Infatuation; ſuch Fondneſs for him, and Hatred to their Superiors, they would have treated any Man attempting to ſhew them into what a Gulph he was leading them.

THE Conſequence of this mad Inſurrection was a natural one, a Cloud of Martyrs to their own Folly, and a wanton Increaſe of Power to the vicious Court of *Richard* II. wantoning before in the Abuſe of Power.

As the Tyranny of a Prince is Licentiouſneſs in one; Licentiouſneſs in the People is the Tyranny of All over their Governors and one another; and both Prince and People, by graſping at more Power and more Liberty than they can manage, loſe what they have. If it be Madneſs in a Prince to ſeek to be lawleſs, as I think it is, and do not remember one Prince finding Happineſs in that unhappy Purſuit; it is rather more Madneſs in the People to ſeek to be Licentious. Single Tyranny may laſt ſome time, and often does long; but Licentiouſneſs, which is popular Tyranny, muſt ſoon deſtroy itſelf, and generally leads to what ſeems moſt oppoſite to it, ſingle Tyranny.

WHEN All are Maſters there can be no Security, conſequently no true Liberty to any, much leſs any Concord amongſt all. Some Subordination will ſoon be found neceſſary, and then he who can influence moſt by cajoling beſt, will ſoon come to ſway all. And as the Many are always blind to their Favourite, as well as to thoſe who are not ſo, they will be apt, in their headſtrong Partiality to a new Idol, and in their furious Antipathy to his Opponents, to compliment him with ſo much Power (perhaps more than what they depoſed, or would depoſe, his Predeceſſor for claiming) that the ſame People who before thought all Subjection to be Slavery, will find themſelves Slaves inſtead of Subjects, and probably not perceive the Difference till 'tis too late to make it.

IT is with Liberty, as 'tis with Power: It is always unſafe when it is exceſſive. The ſame Limits that ſeparate Power and Liberty ſecure both. Liberty is Power in the Hands of the People; Power is Liberty in the Hands of the Prince. Unbounded Liberty is as dangerous as unbounded Power; dangerous to the People, as well as to the Prince; and there is as much an End of Liberty when the People can do what they pleaſe, as when the Prince can. He who domineers over his Superiors is as much a Tyrant, as he who does ſo over his Inferiors; or more

more a Tyrant, as the one only abuſes his Truſt, the other both abuſes and uſurps it.

NONE of the *Turkiſh* Emperors, terribly arbitrary as they are, ever did, or ordered Things more extravagantly arbitrary, than the ragged Leaders of the Rabble did at *Conſtantinople* in depoſing their late Emperor, and for ſome time afterwards, under the preſent. One of them, who owed a little Money to a Butcher (for a Debt from a Beggar could not be great) obliged the new Grand Seignior and the Divan, where this Ragamuffin was then Omnipotent, to inveſt his Creditor the Butcher with the Principality of *Wallachia*. It was ſound Advice from the Cham of *Tartary* to the Emperor and his Miniſters, upon this Occaſion, to humour the dirty popular Chiefs, to let them do and ſay, ſwagger and dictate as they pleaſed, as the ſureſt way of rendering them contemptible to the Populace. They became ſo in a ſhort Time, and then due Vengeance overtook them.

THE ſame Laws which intitle the People to Protection from the Crown, intitle the Crown to Obedience and Reverence from the People, whilſt the Perſon who wears it obſerves theſe Laws. Proportionable Reſpect is by the ſame Laws due to all the ſubordinate Magiſtrates and Miniſters of the Crown, who ſquare their Conduct by the Law: To inſult them is to defy Law and Juſtice.

As 'tis Defamation againſt the People to call in queſtion their juſt Rights; 'tis defaming the Crown and its Miniſters, to vilify and traduce them in the Exerciſe of their Regal and Miniſterial Rights.

THE meaneſt Tradeſman has a juſt Claim of Damages for ſcandalizing him in his Dealings, and hurting his Credit. Is there no Crime in alarming the Public by falſe Imputations and Calumnies wantonly thrown upon public Counſels and public Men? Can Trade go on, ſays an induſtrious Citizen very juſtly, if Men in Trade are expoſed to be undone by Scandal and Miſrepreſentation? No. The loweſt Tradeſman is therefore intitled to Damages and Amends for Aſperſions upon his Character. Now as he who expects Juſtice ſhould do Juſtice, would it not appear very unjuſt, and even ſurpriſing, to hear any of thoſe Tradeſmen, ſo tender of their own Character, aſperſing and blackening that of their Governors with equal Freedom and Folly, or chearfully liſtening to thoſe who do? They would proſecute any Man for once treating them with the ſame Freedom and Acrimony. Could ſuch Traducers decently complain if they were proſecuted for throwing their Invectives upon the firſt Names in the Nation?

CAN there be more partial Dealing than this, or ſtronger Proof of a prejudiced Spirit, and of

Liberty abuſed? Few Men practiſe what even Children know, that "we ought to do to every "Man what we would have all Men do to us." Surely the Character of a Privy Counſellor is as much the Care of the Law, as the Character of a Tradeſman. Let me add another Obſervation equally true and important, that "the ſureſt Way "to loſe Liberty is to abuſe it."

NUMBER XXX.

The Subject of Libels continued and concluded.

RUDE Behaviour is allowed by all to be inexcuſable; yet it is by many often juſtified, when they ſee it uſed towards ſuch as they diſlike. Rude Writing, ſtill more unpardonable, is excuſed and commended, if it annoy thoſe whom we wiſh to ſee annoyed. Thus what is univerſally condemned is occaſionally approved. We always find a Plea for what we love or hate, and Reaſon is preſſed into the Service of the Paſſions. It is not always true, that thoſe who

love the Treaſon hate the Traitor, at leaſt whilſt he is committing it. They then chiefly begin to hate him, when they no longer want him. It is the ſame with Men of brutal Manners, whether exerciſed with their Tongues or their Pens. Thoſe who are pleaſed with their foul Occupation will not immediately find their Perſons odious.

I HAVE ſeen with Concern a very ſenſible Man not only pleaſed with a very ugly, very unlike Character, merely becauſe he hated the Perſon for whom it was drawn, but heard him commend the miſerable Man who drew it, though he well knew him to be animated by Malice only, and that it wanted all juſt Reſemblance of the Original.

FROM ſuch Encouragement angry Writers, particularly Party-writers, are great Dealers in Characters, eſpecially thoſe of ſuch eminent Men whom they conſider as their Opponents. This Practice, which requires the utmoſt Delicacy and Tenderneſs, is generally purſued without any, but, on the contrary, with apparent Want of all Charity, Decency and Truth. As 'tis their great Drift to make Men odious, their great Study is to make them hideous; and when they imagine that they have made a Man appear bad, they think themſelves juſtified in uſing him barbarouſly. They firſt labour to render him un-

npopular, then triumph, and ſometimes live pon his Unpopularity. For whoever is the Obect of their Slander, is induſtriouſly and conidently ſet up as the Object of public Hate.

'TIS pity ſuch wicked Policy ſhould have ny Succeſs; it is great pity it ſhould have ſo uch; ſince the beſt Men are often thus hunted own by the Rage and Clamour of the worſt, and xpoſed to real Sufferings by the ſhameleſs Cry nd Imputation of forged Guilt.

A PAPER that once obtains to be popular, s many miſerable Papers have been, grows at he ſame Time oracular, and all the Falſhoods n it, like thoſe uttered by the old Oracles, are elieved without Scruple or Inquiry, becauſe hey come from thence; at leaſt they are believed or a while, till they have had their Effect, and he bad Impreſſions are made; and they are the ooner made becauſe they are bad. Moſt People, ſpecially the loweſt, are pleaſed to ſee exalted Characters depreſſed, and bright Characters ſulied. This Practice alone has ſerved to make many low Writers popular, and ingenious bitter Writers ſtill more popular.

IF dull Scurrility be pleaſing, witty Scurrility dorned with Fancy and Stile, muſt be very pleaing. Even the beſt Men, though they condemn , are curious to ſee it, and cannot help being ntertained with it.

THIS

THIS good Reception of Abuſe and Calumny will always be an Encouragement to Men of bad and bitter Hearts to be pouring out their Venom upon Men of Eminence and Name. For Abuſe upon obſcure Men cannot have equal Progreſs and Effect. It is therefore the beſt Policy in Revilers to aim high. But though ſuch Policy may bring them Money, and, if they are ingenious Men, Praiſe, it will be Money baſely earned, and but very partial Praiſe, ſince whilſt the Wit is extolled, the Application of it will be deteſted. And for dull Scurrility, though it paſs well with the Rabble, the Author will be taken for one of them, at leaſt for a very diſhoneſt Man, if he have a Capacity above them, and yet in ſuch unmanly Inſtances condeſcends to theirs.

NO generous Mind will blacken and wound merely becauſe it can do ſo with Safety. The Terrors of the Law, and the Reſentment of Particulars, may be evaded by very dull Skill and ſmall Arts. But a candid Heart deſpiſes all crooked Dealings, and ſcorns to offend Truth and the Perſons of Men, only becauſe it can ſhelter itſelf behind Evaſions and Reſerves. Where-ever all the World applies the Spite of an Author, there he will be believed to have intended it; and if he know ſo much, he is anſwerable for all the reſt. A Daſh, or a foreign Feature thrown into a Picture, will be conſtrued

ſtrued to proceed from the Caution or Cunning of the Painter, and one Stroke of Likeneſs though it infer no Blemiſh, ſhall be found to correſpond with every aggravated and ugly Line in the whole Piece. The Ill-nature of the Author readily truſts to the Ill-nature of the Reader, to find out who it is he means.

THE fineſt Poem may be burleſqued by a droll Imitator, the ſtraiteſt Shape warped by a ſpiteful Pencil, and the faireſt Character blackened by an ill-natured Pen.

SUCH Characters therefore, or any Character, ought never to be attempted but by the moſt candid and impartial Pens; ſuch as thoſe of Party-writers never are, nor can be; yet none are ſo forward as they to make ſuch Attempts. Who would take the Repreſentation of any Action, or the Character of any Perſon from thoſe whoſe buſineſs it is to miſrepreſent, to praiſe, and to depreciate, to heighten, to leſſen and to blacken every Action and every Perſon? They profeſs to direct the public Choice, whom to hate and whom to love. They extol their own Friends and Meaſures only, condemn all the reſt, and do both blindly. Are ſuch Men to be credited? Would any Man now take the Account of the Times, and of thoſe who lived in them, from *Strange*, *Dyer* or *Abel Roper*? Yet theſe Men were once in great Vogue, were much read,

read, much credited by their different Parties, and in a good Degree guided their Paſſions.

SURELY no Man who is angry at another is fit to draw his Character; yet Anger is generally the great Call, often the great Qualification, for ſuch an Undertaking; an Undertaking which requires great Diſcernment, as well as a Temper altogether cool and unprejudiced. Every angry Man expects that you ſhould be as angry as he, and would intereſt all Men in his private Griefs, which he therefore covers and recommends under public Pretences and Zeal: If you do not adopt his Intereſt and Paſſions you are no longer a Friend to your Country, and muſt excuſe him for repreſenting you as an Enemy to it.

EVERY one ought to take Part with the Unhappy and Afflicted. Is a worthy Man diſappointed, or a Sufferer upon any account? It ſhould be Matter of Concern to every Man: But, if the Public do not ſuffer too, we cannot ſympathize with him upon the public Account, though whilſt he is under the Agitation of his Paſſions, which are always apt to darken and miſlead the Mind, he may imagine his Cauſe and that of the Public to be the ſame. Does a bad, a worthleſs, or an inſignificant Man, miſſing his unreaſonable Aims, complain that Merit is neglected, and inveigh againſt ſuch as have Favours to beſtow, for beſtowing them better than upon him?

I

do not conceive that the Public, or any Man n it, need be concerned otherwiſe than to con- emn his Aſſurance, for intereſting the Public, r any who regard it, in his private Importance. Yet by ſuch Men the Public is ſometimes appeal- d to, its Aid invoked, and the firſt and beſt Men belonging to it aſperſed and inſulted.

WHOEVER is heartily diſpoſed to ſpeak ill f another, will eaſily find ſomething to ſay; or he cannot find it, he may invent it—— Both acts and Qualities are readily coined by a willing ancy, or blackened and aggravated by a male- olent Heart. Proceedings the moſt Advantage- us to the People, may, by a malicious Repreſent- ion of them, or even by an unpleaſing Name iven them, be rendered odious to the People. Meaſures the moſt Miſchievous to the People, may, y plauſible and falſe Colouring, be made dear nd intereſting to the People. The Reforma- on, with all its Tendency to reſcue the People om Darkneſs and Thraldom, was far from be- g a popular Undertaking. The infernal Tri- unal of the Inquiſition, with all its Horrors, rbarity and Flames, is adored as well as feared y the Populace.

A DEALER in ſatirical Characters is the oſt unfit Perſon in the World to draw that of hers; for he is at once Witneſs, Judge and xecutioner, and utterly unqualified for the Buſi-

neſs

neſs which he profeſſes. He ſhews the World that he is provoked, and thus furniſhes the World with a good Reaſon for not being provoked too, though it be his great Aim to provoke the World to be as angry as he, and conſequently as unfair. He is privately, perhaps miſtakenly, piqued, and, ſcattering the envenomed Arrows of his Wrath at random, makes public Victims of innocent and worthy Men.

WHO had a better or more adorable Character than *Socrates*? Yet the comic Poet *Ariſtophanes* preſented ſuch a frightful Picture of him to the *Athenians*, and forged ſuch a falſe, but ſuch a popular Charge, of Libertiniſm of Opinion, againſt that Divine Perſon, only for entertaining Notions of the Supreme Being derogatory to popular Superſtition, and to the Plurality of Gods at *Athens*, that they condemned him to die. The pious Advocate for One God was put to Death as an Atheiſt. In the Eyes of Fools the higheſt Wiſdom is Folly. The moſt ſublime Truths paſs with a Bigot for Impiety; and blind Guides have always moſt Followers.

BY this Fate of *Socrates*, and the perſonal Malice of *Ariſtophanes*, which then had its Effect, the Character of *Socrates* is not hurt, but that of his ſpiteful Enemy greatly impaired. What aggravated his Malice, is, that many of his Plays were full of Jeſts and Buffoonries upon

on the Gods, and intended to expoſe them to public Deriſion. What ſhameleſs Aſſurance in ſuch a Man, a profeſſed Droll upon Divine Subjects, and even upon the Divinities themſelves, to accuſe any Man, eſpecially ſo great and ſo good a Man, for Speculations about Religion!

Mr. *DRYDEN* * gave a very pertinent Anſwer to a *Romiſh* Prieſt after the Revolution, who wanted him to employ his Wit againſt the Proteſtants. "Father, ſaid the ſhrewd old Poet, my Zeal for you has already made me burn my Fingers: I have long experienced, that one who believes the Infallibility of a Man, worſhips a Wafer as his God, and truſts that you can create a Deity out of Dough, makes a ridiculous Figure in attempting to ridicule any religious Opinion, or any Notion about Religion, however ridiculous it be."

WHAT Characters are to be handled with Tenderneſs and Decency, if great Characters be

* Mr. *Dryden* having turned Papiſt, or pretended to do ſo, in King *James*'s Time, to demonſtrate his Sincerity, and himſelf a good Courtier, wrote the *Hind and Panther*, in Defence of Popery; a Poem which had ſome good Lines in it, but much weak Reaſoning; which was ſoon after ridicul'd in a Converſation between the *City Mouſe and the Country Mouſe*.

not,

not, eſpecially by private and obſcure Men? Virulence and Calumny are no Marks of Guilt, except in him who utters them: and the heavieſt Charge in every Libel falls upon the Libeller. All the Blots he makes in a fair Character, are ſo many real ones upon his own; nor will any reaſonable Man expect Truth and Candour out of a Mouth that foams with Rage, and flows with Spite. Ill-will is a furious Prompter; it delights in mangling Characters, in pulling down the Higheſt, in blackening the Faireſt, in diſtorting the Upright-eſt, and in miſrepreſenting All.

IF an impartial Hand were to draw that of the Chancellor *Clarendon*, he would appear to have been an able Miniſter, the cool Conductor of the Reſtoration; ſucceſsfully employed afterwards in the Service of the Crown; a true Friend to the Conſtitution, a Patron of the Church, with Chriſtian Temper towards Diſſenters; zealous for the true Intereſt of the King, and kind to his Adherents; equally vigilant for that of the Laws, in Oppoſition to Sycophants and unworthy Favourites, who in Flattery to the Perſon of the King, were undermining his Authority, by ſetting it above the Laws, which were its faſteſt and only Support.

THIS was his true Character. A far different, and a ſhocking one was given him by the hot Party-men, his Enemies. Upon that great

public

public Change, as all the Cavaliers expected Favour and Places, there were twenty Candidates for one Preferment; and as ſome Employments ſtill remained, for Reaſons of State, in the Hands of the late Poſſeſſors, every diſappointed Cavalier became a furious Malecontent, and a mortal Foe to the Chancellor. A Cry was ſoon raiſed againſt him, as neglecting the King's Friends, hugging his Enemies, and tampering with the Presbyterians. That Cry increaſed and ſpread, and thoſe Imputations were faſt followed by more and blacker. He was corrupt in Office, an Enemy to the King, whom he had faithfully ſerved, and juſt reſtored, and a Traitor to the State, which he had ſo lately ſaved. All who railed at him becauſe they were out of Place, perſiſted to rail till they got in, and looking upon him as their Enemy, ſtuck at no Means to deſtroy him. Were ſuch Men capable of any fair Conviction, of doing Juſtice to his great Merit, or even of ſeeing any in him?

WAS the Treaſurer *Godolphin* ever fairly repreſented by the Tories, after he employed the Whigs? Was his Succeſſor ever truly painted by the Whigs, when he appeared at the Head of the Tories, or by the Tories when they fancied him ſtill leavened with Whiggiſm? Were they not both the Buts of infinite Scurrility? Folly was found in their wiſeſt Counſels, Malignity

lignity and Miſchief in their faireſt Intentions; the meaneſt Libellers, who knew leaſt of them, had the moſt to ſay againſt them; and there was no End of Libels in all Shapes, in Pamphlets and Songs, Characters and Queries. Such is the Condition of human Life, ſuch the Lot of human Society, that for a Pique or a Joke, or a little Gain, public Tranquillity is risked, and the greateſt Perſons worried and belyed.

THE late Duke of *Marlborough* will ever be a Name of immortal Renown to the *Engliſh* Nation; the wiſeſt Counſellor, the greateſt General of his Time, equal to thoſe of any Time; ſuperior, in the Cabinet and the Field, not only to public Enemies, but even to Fortune and Faction; but expoſed to popular Hate and Scorn, by the peſtilent Breath of Libellers and the Gall of Party; all his Merit and Fame, all his Victories and Laurels unable to ſupport him againſt Invectives and Whiſpers; he triumphing Abroad over a Power dreadful for half a Century to all *Europe*, and impotent Calumny triumphing over him at Home; his many Victories and Conqueſts, many of them unbloody, all of them complete and glorious, decried as idle and even deſtructive, all by the ſame Men, who had before celebrated him as victorious without Loſs of Men; *Sine clade victor.*

THES

THESE Inſtances ſufficiently ſhew, that the higheſt Services may be decried, the beſt Men traduced, and the greateſt Merit rendered unpopular, by Prejudice and Clamour, by very low Means, and by very mean Inſtruments.

IN all great Changes, during all public Ferments, and public Difficulties, War ſubſiſting, new Taxes impoſed, or old ones increaſed, Trade decreaſing, great Events expected, great Attention raiſed, many hoping, many fearing, more diſappointed than gratified, all prone to Cenſuring, if public Meaſures fall wrong, as the beſt may, they will be believed to have been concerted wrong, at leaſt ſo repreſented, and thus the wiſeſt be made unpopular. Nor is Innocence and Ability any Defence againſt popular Clamour, though raiſed by Art and Malice, and ſpread by Credulity and Folly. Even the beſt Counſels are moſt hateful to ſuch as hate the Authors of them.

THE Sum of a malicious Character may be true, the Facts true, yet the Character falſly drawn, by Aggravations thrown in and multiplied; by Facts omitted, or half ſtated, or unduly ſtated; and the whole Character, in itſelf blameleſs and amiable, ſhall appear hideous by theſe Aggravations and Omiſſions.

RIDICULE, when 'tis outrageous, is itſelf ridiculous; that is, when it adds Facts and Colours,

lours, omits the beſt Features, and invents bad ones. Sometimes Malice alone draws and falſifies the whole Character, yet confidently repreſents it for true.

UNDER this Liberty taken with Characters, the moſt Unexceptionable can never be ſafe. They who take it are to be conſidered as the *Carnifices gloriæ*, as the Levellers and Aſſaſſines of great Merit and Fame. It can belong only to the loweſt and the worſt Characters to blacken the higheſt and the beſt.

THE accompliſhed *Adrianus Turnebus*, a Name zealouſly celebrated by *Scaliger*, *Thuanus*, and all the able Pens of his Time, deſerves more Applauſe from his own ſhort and true Teſtimony concerning himſelf, than from all his learned Writings, numerous and excellent as they are. "It has, ſays he, been always a Caution with me, "tenderly and ſacredly obſerved, Never to ſhew "any Inclination to advance my own Fame, by "blaſting that of any Man *."

* Hoc ſemper religioſé cautéque ſervavi, ne mihi per cujuſcunque injuriam, viderer unquam Famam quærere voluiſſe. *Adrian. Turneb. Adverſar.*

NUMBER XXXI.

The Abſurdity of Jacobitiſm, the Impiety of Popery, and the Enthuſiaſm of Party.

WE have ſeen the happy Iſſue of an unhallowed Rebellion, which was the genuine Off-ſpring of Jacobitiſm, Jacobitiſm not owned, but carefully recommended under the venerable and popular Name of Patriotiſm. A ſhameleſs Diſguiſe! Jacobitiſm aboliſhes Patriotiſm. The latter is ſupported by Truth and Reaſon and Liberty, and it ſupports them. Jacobitiſm is grounded in Nonſenſe: It ſets up a *Name* againſt the Conſtitution, againſt the eternal Lights of Nature, the Welfare of Society and all the Rights of Men. It is defended juſt as Popery is defended, by Frauds and Impoſſibilities. There is not more Nonſenſe in the Infallibility of a Friar, than in the Indefeaſibility of a Pretender; and the Papal Apoſtolic Succeſſion is not a greater abſurdity, than the Pretender's Hereditary Succeſſion:

ceſſion: A Poſition which infers the Denial of a Providence; and is a Charge upon the Deity of leaving human Affairs to roll at random; or, which is as bad, to be conducted by Children and Madmen, by Bigots, who are the moſt dangerous Idiots; or by Fools prompted by Impoſtors. That a Pope can never err, is a Propoſition as rational, as that a Tyrant cannot forfeit.

THE Voice of Jacobitiſm is therefore the ſame with the Voice of Popery, *to give up our Senſes*: And it is as conſiſtent to believe that Almighty God may be made out of Dough, as that a good Ruler, a Character that implies Wiſdom and Largeneſs of Heart, could be found in the narrow and undiſcerning Genius of King *James*, a blind Bigot to pious Cheats, and crazy for Tyrannical Rule. And what better can be expected from thoſe who inherit his Principles and his Blood?

JACOBITES do with Patriotiſm, as Papiſts do with Religion: They profanely proſtitute the Name to aboliſh the Thing. What Reſemblance is there between the meek Jeſus of *Galilea*, and the imperious Impoſtor at *Rome*, who claims the triple Crown of Heaven and Earth and Hell, as Heir to one who had not a Place where to lay his Head? Do the Cardinals, thoſe pompous and princely Prelates, reſemble the poor wandering Apoſtles? Or does a Maſs-Book bear

Like-

Likeneſs to any of the Goſpels? What ſingle Life did Chriſt or his Apoſtles take away, even of their Enemies and Perſecutors? His pretended Vicar has murdered Millions, chiefly the true Worſhipers of the Lamb.

How dare a Jacobite defile the ſacred Name of Patriotiſm, when he would leave the Goſpel to the cruel Mercy of a Tool to the Pope, and all the Laws of Liberty to a profeſſed Enemy to Law? It was Objection ſufficient againſt the late Intruder, that he claimed upon the Right of an Outlaw. This was his chief Claim amongſt the *Highlanders*; and as any Fraud can cheat Savages, the Fraud of Hereditary Right (as great a one as any in Popery) inſpired and armed them. Yet the Cry of Patriotiſm, which was echoed as loud, was a flat Contradiction to it: But the Spirit of Faction, blinded by Rage, perceived not the Contradiction. If he meant to rule by Law, and there founded his Right, he quitted his Title from Blood. If he adhered to his Deſcent from King *James*, why allege a Right from Law, which King *James* ſcorned and overturned? Beſides, we are already governed by Law; every Act of Government was warranted by expreſs Law; and no Law violated or ſtretched in any one Inſtance

THE Truth is (if Men mad with Party could ſee Truth) certain Chiefs who thirſted for a Share

of Power, and could have none, till they had deſtroyed thoſe who held it, were determined to overturn all Power, in order to graſp all. Their *Hereditary Bondmen*, proud of that infamous Tie, zealous in Proportion to their Brutality, brutal in Proportion to their Blindneſs, followed their Chiefs, led by the Force of Vaſſalage and Hopes of Plunder. Any Bread was better than none; and the *Engliſh* Climate was better than their own. Their Chieftains further animated them with the Cant of Loyalty: Their Preachers (the Nonjurors and other Popiſh Prieſts) fired them with a Call from God; and the moſt potent Cheat was fetched from Religion.

THE Religion of Thieves and Savages, embraced upon wicked Principles, and managed by impious Guides, increaſes their Ardour for Robbery and other Acts of Barbarity. Their Enemies, that is, whomſoever they mean to rob, are all *Egyptians*; and their Leaders aſſure them of the high and godly Merit of ſpoiling the *Egyptians*. The Example of the *Jews* is a Warrant to the *Highlanders*, to ſerve the good Subjects of King *George* as the *Jews* did the naughty Subjects of King *Pharaoh*.

THOSE who have no Religion but what knaviſh Leaders teach them, had better have none. He who has no Religion will not do Miſchief for the Sake of Religion. He whoſe

Religion prompts him to Miſchief, is the worſe for his Religion. The *Highlanders*, whilſt they were committing Treaſon and Robbery againſt God and the King, thought themſelves ſerving both, and entitled to the Blood and Property of all good Subjects, who refuſed to commit the ſame damnable Outrages. They were perſuaded by their Impoſtors, that they themſelves were all Patriots, and that it was Patriotiſm to rob and kill, to overſet the Government, and to promote Confuſion. They were ſo heated and enchanted, that whilſt they were all gaſping after Places, they inveighed aloud and without Meaſure againſt Places and Placemen; meaning the preſent Poſſeſſors. This Trick and Cry they had long learned from the Times, and from certain diſintereſted Patriots, who by ſuch Cant really meant no Advantage to the *Highlanders*, but only courted Help and Support from the *Highlanders* and all Men, nor ſcrupled to accept it from the Worſt.

THESE wild Partizans, educated on Hills and in Caves, as fierce as Wolves, as ignorant as Cattle, were furniſhed with *Cant*, which they called Reaſon. They talked of *Right* and *Uſurpation*, always took one for the other, and held Opinions againſt Fact and Senſe. A miſerable Mob, naked of Inſtruction as well as of Covering, would be Judges of all Things, Reaſon,

Power and Property, would overthrow an Eſtabliſhment made by the *Three Eſtates*, reverſe public Wiſdom, and reform by deſtroying Wretches bred in Naſtineſs and Ignorance, and all Immorality, were to purify the State, and to reſtore Religion.

SUCH is the Spirit of Party, generally as furious as blind, as catching as Enthuſiaſm, and as incurable. I ſhall therefore here ſubjoin ſome Obſervations upon the Enthuſiaſm of Faction.

TO perſiſt in a falſe Opinion is Obſtinacy or Stupidity. To urge Religion for the Support of a falſe Opinion is Enthuſiaſm or Knavery. The latter generally governs the former. The deſigning Man makes a Property of the weak Man, improves that Weakneſs to ſerve himſelf, and directs well-meaning Zeal to miſchievous Ends. When a Man is once perſuaded that he is moved by the Spirit of God, or ſerving the Cauſe of God by the Direction of Men that come from God, he wants no further Incentive to purſue the moſt daring Courſes, and to do the moſt deſperate Actions; all in Defence of ſuch a divine Cauſe, and in Obedience to ſuch divine Monitors.

A PERSON who concludes himſelf in the direct Road to Paradiſe, and intitled to the beſt Place in it; who ſees God and Angels applauding him, and Heaven open to receive him, will avoid

no

no Pain or Peril, Racks or Gibbets, in his Way thither. What is momentary Pain, even the keeneſt and moſt various, to the Joys of everlaſting Bliſs? If preſent Intereſt and Gratification be ſuperadded, with Power and Pre-eminence enjoyed or expected; ſuch Happineſs poſſeſſed here, together with the ſweet Aſſurance of perfect Happineſs and Glory hereafter, muſt tranſport him irreſiſtibly. He is above all human Impulſe, even Humanity itſelf. His Cauſe is more than human, and he thinks himſelf allowed, nay called, to ſacrifice to it whatever is human, to cruſh Society and to butcher Men. He conſiders himſelf as the Ally and choſen Inſtrument of the Almighty, and then all his Enemies are God's Enemies; whatever oppoſes *him* oppoſes God; and whilſt he is rioting in Murder and wading in Blood, he is only fighting God's Battles, executing God's Vengeance, and ſhewing himſelf the Champion of the Lord.

THE Enthuſiaſm of Party is often as violent as the Enthuſiaſm of Superſtition; either of them inflames the Heart, fills it with Wrath and Antipathies, and baniſhes Charity and Mercy. When both Sorts meet in the ſame Perſon, as they often do, his Madneſs and Fury is extreme; as he damns you from a Spirit of Fanaticiſm, he would hang you from a Spirit of Faction. Papiſts and Jacobites are dreadfully animated with this double

Spirit of temporal and eternal Vengeance: A Spirit of which *England* and the whole Chriſtian World have been often and long the bleeding Witneſſes. Every Man who is not ſo mad as themſelves and oppoſes their Fury, is the certain Object of it: He is a Traitor and a Heretic, worthy of a Gibbet and everlaſting Torments.

IN the moſt Catholic Countries they have opened a preſent Hell; nor can the infernal Spirits invent a worſe; I mean the *Inquiſition*, where human Sacrifices are daily offered; where human Bodies, after a mercileſs Series of ghoſtly Terrors and Tortures, are conſigned to periſh alive in Flames here, and human Souls to live in eternal Flames hereafter: The moſt ſincere Profeſſors, ſuch as cannot lye to God, nor to their Conſcience, to their Bible and to common Senſe, are the moſt conſtant Fuel there. The impious Managers commit a double Inſult upon the Living God, by trampling upon all his Commandments, and blaſphemouſly claim his Name and Authority, in openly defying his Word and all his Attributes. They barbarouſly burn God's innocent Creatures for God's holy Cauſe. Could they affront the good God ſo much by believing that there was no God? To make him the Patron of peſtilent Cruelty and Fraud, is in Effect to deny him, and worſe.

YET

YET many of theſe pernicious Deceivers are themſelves deceived. They are perſuaded that they ſerve Heaven in theſe their helliſh Doings; a Perſuaſion which makes them Tenfold more the Children of Darkneſs and Iniquity. They at leaſt inſtill their Antichriſtian Whims into the Heads and Hearts of their dark Followers, who ſwallow eagerly and blindly all the glaring Forgeries of their reprobate Guides as the Dictates of the Deity, however expreſly forbid and abhorred by the Deity. Tender Children and Ladies in *Spain*, who ſhed Tears for the Execution of a Murderer, exult at the canonical Murder of an Heretic, or a *Jew*, burned for adhering to his Conſcience and his Bible, the beſt and only Directors in Religion, and the only acceptable Way of worſhiping God. This reverſing of Religion is called Religion: Chriſtian Charity is extinct; Enthuſiaſts are gratified, and Antichriſtian Impoſtors proſper.

THE Cauſe of King *James* and of Popery was one and the ſame. He ſtrove to introduce Popery, and Popery always produces an Expulſion of Proteſtants. He overthrew the Laws, and ſet up Tyranny. As a Papiſt and a Tyrant, he purſued the Deſtruction of *Engliſhmen*. Upon what Principles could an *Engliſhman* defend him, as many of them did? By no Principle of Reaſon, but by ſomething much more powerful

with them, a Spirit of Faction and Enthuſiaſm. They alleged his Hereditary Right, becauſe he had Kings for his Predeceſſors. Has any Man any Right to Perjury and Uſurpation? Have not all Men a Right of Self-preſervation, to defend themſelves from Deſtruction, and to diſable the Deſtroyer? A dumb Man cannot be Succeſſor to an Orator, nor a Lunatic to a Profeſſor of Law or Divinity. King *James*'s Tyranny was political Lunacy, a worſe Qualification than natural Dumbneſs. There are hereditary Profeſſors of Divinity in *Germany*; but I never heard that one of them, though born mute, or falling into Lunacy, had a Right to act for himſelf, and to read Lectures in Theology.

THE only natural Way of defending that weak, bewitched Prince, was what I once heard offered by a Country Gentleman, unnaturally a Jacobite, for he had a great Eſtate. He concluded all his Arguments with the beſt, and confirmed it by a warm Oath, "That he was to have "gone Ambaſſador to *Spain* if King *James* had "continued to reign in *England*."

THE keeneſt Zealots for King *James*, ſuch as were the foremoſt in all Plots to reſtore him, had, at his firſt Flight, when he was taken as a Fugitive at *Rocheſter*, approved themſelves his moſt ſanguinary Enemies. When it was debated in Council at the Cockpit, how he ſhould be

treated, a Brace of Biſhops, afterwards high Non-jurors, and, in their own Conceit, Confeſſors for his Cauſe, propoſed to have him uſed as his Father had been uſed.

HIS Cauſe was never the better nor the worſe for *their* Teſtimony, paſſionate and ſelfiſh, firſt and laſt. In both Humours, however repugnant to one another, the Prelates probably thought themſelves warranted by Religion, as all Enthuſiaſts do. For Enthuſiaſm is never without its ſelfiſh Side; and its intereſted Views are not always confined to Heaven alone, though their Hopes there ſtill terminate in dear Self.

THE *Indian* Bramans, the greateſt Martyrs to voluntary Mortification upon Earth, entertain moſt ſelfiſh and ambitious Hopes in all that they painfully ſuffer. In all their Flights and Exceſſes of Penance, hanging by the Hair of the Head upon the Branches of Trees; or upon ſharp Iron Hooks faſtened in their Fleſh, till the Hold be torn, and their Bodies drop; always naked; often ſtarving; never ſitting down; for Years together conſtantly expoſed to all the Elements; ſcorched by a burning Sun; devoured by Inſects; at the Mercy of Beaſts of Prey; their Limbs painfully diſtorted into unnatural Poſtures, and never ſuffered to return to their former Poſition; they all the while foſter the weening Conſolation of reviſiting the World after Death, under the

ſublime Characters of *great Lords* and *Princes*, higher or lower, according to the Degree of their former Penance.

THERE are Perſons now alive, who remember ſeveral *Engliſh* Bramans, living under ſtrict and laſting Penance for King *James*; ſome who had laid themſelves under a Curſe, never to change their Clothes; others never to ſhave their Beards or Heads, till He regained his Crown. So that you might have ſeen Men covered with Hair; others with no Covering at all; all comforting themſelves with a glorious and ſpeedy Deliverance from their preſent Roughneſs and Nakedneſs. For, I do not remember any Jacobite, though ever ſo well reconciled to Razors and Taylors, but he was within three Months at furtheſt of the Pretender and Preferment. The Experience and Diſappointments of half a Century have not been able to cure them of their Hopes. Enthuſiaſm is a Frenſy: Time, Facts and Reaſon are no Remedies againſt it. Whilſt the Enthuſiaſt lives he believes, and ſometimes adores his Idol as alive, long after 'tis dead. The Duke of *Monmouth* was confidently believed by many to be alive Forty Years after he had loſt his Head; and probably ſome believe ſo ſtill.

DISTRESS naturally leads to Enthuſiaſm: Oppreſſion and Perſecution are its common Parents, It is rouſed by favourite Hopes diſappointed,

pointed, or eagerly entertained; by laſting Reſentment, or by any other ſettled Paſſion. The enthuſiaſtic Spirit, an Hundred Years ago, which ſpread ſo faſt, aſſumed ſo many Shapes, and did ſuch Wonders in all Shapes, was firſt raiſed by the Tyranny of the Court, and the Cruelty of the hot Clergy. 'Twas to a *Laud* that the Nation owed an *Oliver*. The Puritans, mercileſly uſed, applied ardently to God to deliver them from an oppreſſive Government and a domineering vindictive Prieſthood. As they thought their Cauſe juſt and pious, their Sufferings barbarous and irreligious, they came to have Hopes, then Confidence, at laſt firm Aſſurance, that the God of Mercy would ſuccour godly Sufferers. No wonder that they were glad to help him to the Means, and to become his ready Inſtruments to help themſelves.

THENCEFORWARD all their Doings were the Lord's Doings; they themſelves were his only People and Favourites; To oppoſe them was to oppoſe God, though *their* Ways were far from reſembling *his* Ways. They particularly perſecuted others as bitterly, as if they themſelves had never ſuffered the Bitterneſs of Perſecution, which is every-where the Bane of Religion, and the Refuge of Impoſtors, at beſt of Enthuſiaſts.

SUCH

SUCH were the Roundheads, who, however, as they preſerved a good Outſide, Sobriety and fair Appearances, gained popular Credit and Sway, partly from the oppoſite Deportment of the Clergy, who had long behaved with great Haughtineſs and little Exactneſs. Perhaps it is well that they had not behaved better. Had they added Strictneſs of Life and laborious Preaching to their deteſtable and enſlaving Doctrines, *England* might have been under Slavery ſtill, as it was for many Years to the bigotted Prince whom they mocked with the Name of Martyr; which Name was a Confeſſion, that he periſhed by truſting to their wicked Doctrine and ſupporting their ridiculous Chimeras.

THE ſuffering Cavaliers, of courſe, turned Enthuſiaſts too, but Enthuſiaſts of another Sort. They were enraged to ſee their Adverſaries proſpering and victorious. They therefore, in the Heat of their Reſentment and their Cups, uſed to treat the Almighty very opprobriouſly, and even with Execrations, for deſerting the Church and Monarchy, in favour of Fanatics and Republicans. They little apprehended, that they themſelves were then behaving like Fanatics poſſeſſed. Fanaticiſm is never on one Side. The beſt Apology that can be made for *Laud*, and for his Brethren in Bigotry and Spirit, is, that they were as great Fanatics as every perſecuted; for all Perſe-

Perſecution is Fanaticiſm or Impoſture: At beſt it is terrible Extravagance! Conſciences are no more to be ſhaped than Air and Weather. When *Charles* the Firſt pleaded his Conſcience (as he did in the Affair of Epiſcopacy) he forgot how little he had regarded that Plea from Thouſands, in Points of at leaſt equal Tenderneſs. But few Men are ſo religious or reaſonable as to allow what all Men plead, with Reaſon and Chriſtianity on their Side.

AFTER the Reſtoration the ſame mad mercileſs Spirit ſeized the hot Clergy again, though they had been undone by it before. In treating the Diſſenters as Fanatics they ſhewed themſelves raging Fanatics, and were the blind Inſtruments of Popery to deſtroy both Church and Diſſenters. Their Zeal and Declamations for Paſſive Obedience to a Prince inwardly a Papiſt, outwardly a Profligate, and paſſionate for Tyranny, were Flights of Madneſs and Enthuſiaſm, if they were in earneſt: If they were not, they merit a worſe Character. All the ſhocking Violences of his Reign were not only defended, but hallowed. So were thoſe of his Brother, till the poor undiſcerning Sovereign, truſting to this very Doctrine, like a flaming Enthuſiaſt for Popery and Tyranny, touched the *Altar*. Then, and not till then, they who had ſeen, with Unconcern, nay, with Approbation, Law and Liberty

berty deſtroyed, Life and Property ſeized, by mere Will, became Enthuſiaſts to Intereſt, and gave up the Monarch, or rather preached him down.

HOW the ſame Set of Enthuſiaſts (for I ſpeak only of the violent, the perſecuting and the lawleſs) behaved in the next Reign, with what dreadful Contempt of their Oaths and Deliverer, I forbear to explain here, as I ſhall hereafter explain it. The beſt that can be ſaid for them, is, that they who had been fierce Enthuſiaſts for Popiſh and Arbitrary Princes, became Enthuſiaſts, more fierce, if poſſible, againſt a zealous Proteſtant Prince, ſcrupulouſly defending the Proteſtant Religion and the Laws, and the Reſtorer of both.

IN the late Reign the ſame deviliſh lawleſs Spirit of Enthuſiaſm made terrible Efforts, and had nigh produced as terrible Events, aboliſhed the Proteſtant Succeſſion, and reſtored Tyranny and Popery.

WHAT has revived the ſame Attempt at this Day, but the Dream, the Enthuſiaſm of *Hereditary Right*? Who have revived it but Enthuſiaſts, zealous to ſupport it, at the Expence of Religion and Liberty, and the utter Overthrow of the Nation? They were Enthuſiaſts intoxicated with their own Merit, tranſported with Ambition, urged by Neceſſity; implacable Exiles;

Exiles; forfeited Traitors eager to be reſtored; fine Titles and Preferments, all extremely wanted; Laws of their own making; a King of their own crowning; Plenty in room of Penury; Liberty and Eaſe inſtead of Flight, Gaols and Executions; Diſtreſs changed into Proſperity; Miſery into Happineſs; Gloomineſs into Gaiety; Honours cancelling Diſgrace; all good Things *wanted*, into all good Things *poſſeſſed!*

WHAT an inchanting Proſpect! Well may it have rouſed the needy Clans; opened their cold Huts; prompted ragged Heroes to arm and eat; to eſpouſe fanatic, but lucrative Loyalty; to draw the Broad Sword, to brace the Target, to promiſe themſelves a Southern *Canaan*, and to deſtroy all who oppoſed ſuch a glorious Adventure. What could be more tempting, than to gain a comfortable Covering and ſome Cows, or Money to buy them, by reſtoring Loyalty, and making their Fortune in the Cauſe of God; a Cauſe eſpouſed by the Pope, ſupported by *France* and *Spain*, and thus recommended to a Free Proteſtant Nation?

I SHALL illuſtrate the Whole of this Head with the Example of a *Highland* Gentleman, bred to Arms, and in *Hereditary Principles*. At the Head of a Party of his Clan, all armed, he invaded ſeveral Farms at ſome Diſtance, plundered them of all, and particularly drove off all the

the Cattle. He was taken, tried and executed, in ſpight of all that he could urge in his Juſtification: For, at his Trial, this pleaſant Gentleman-Robber, not only pleaded *Not guilty*, but perſevered in this his Plea to the laſt, even at the Gallows: He was hanged in obſtinate Innocence, and in his own Opinion died a *Martyr*. He ſaid that he had made *fair War*, openly in Arms, with a *Piper* before him. Perhaps too he had the Chevalier's Commiſſion in his Pocket, as other ſuch innocent Robbers have had ſince.

NUMBER XXXII.

The Letter of Monſieur D'Argenſon *to Mynheer* Van Hoey, *and that of the Mynheer to the Duke of* Newcaſtle, *paraphraſed.*

THERE can never be too much Juſtice done by *Engliſhmen*, to the Perſon and late Performance of that wonderful Stateſman and Patriot to his Country, *Mynheer Van Hoey*. Sure I am, that the following Paraphraſe will appear

pear a juſt Repreſentation of the *French* Miniſter's Letter to him; ſuch a Letter as no Miniſter but a *French* Miniſter could have written; nor even a *French* Miniſter have ventured to have written to any foreign Miniſter, but *Mynheer Van Hoey*. The *French* Letter is indeed truly *French*, a complete Specimen of *French* Inſolence and *French* Pedantry, and hath not its Fellow in Hiſtory, nor even amongſt the *Epiſtolæ Obſcurorum Virorum*.

Monſieur D'Argenſon's *Letter to Mynheer, or rather Monſieur*, Van Hoey, *in genuine* Engliſh.

MONSIEUR,

THE King has commanded me to write to you, as the only proper *Neutral* Miniſter, either capable or willing to oblige his Majeſty upon ſo nice and unheard of a Trial. Indeed his Majeſty does not conſider your Excellency as a *Neutral* Ambaſſador, but rather as a *Natural Advocate* for him and his Intereſt.

EVERY body knows, *Monſieur*, at leaſt you do, that the young Pretender is the King's Couſin, though the *Engliſh* Nation allow his Father to be Nobody's Couſin, as his real Parents were unknown, and his pretended Parents were Outlaws.

laws. Now as the *Engliſh* Troops have gained *ſome* Advantage over him, by deſtroying *many Thouſands* of his *invincible* Followers, and routing them all, at the deſperate Expence of near Fifty killed on the other Side, this young Prince, who had the true Courage to deſpiſe Danger ſo much as never to appear in it, is by it intitled to the Favour of all Powers who can eſteem him for it, eſpecially to the Favour of the King of *England*, whom he only ſtrove to dethrone. Moreover, the brave *Engliſh* Nation cannot but ſhew high Affection to that wandering Prince their Countryman, whom they do not own, one ſo perſonally mild as to fight with no Man that would fight with *Him*; one who advanced ſo daringly whilſt there was no Oppoſition, and ſo tenderly ſhunned the Sight of Blood.

THESE, *Monſieur*, are unanſwerable Reaſons for Mercy, and even for Generoſity towards this harmleſs brave young Prince, eſpecially from the King of *Great Britain*, who had nothing to fear from him but the Loſs of his Life and Crown, with the Liberties, Wealth and Blood of his Subjects. The ſame powerful Arguments muſt have equal Force in procuring Pardon to the Adherents of the ſaid young Prince, as they did no more than rebel, and only endeavoured to overthrow a naughty Conſtitution, and to ſpoil

and

and ſubdue *Engliſh* Republicans, for the Service of *France* their good Friend and Ally.

IT was therefore but natural in them, and their Duty, to follow the ſaid young Prince's Standard, ſet up by *France*. That young Prince has to urge in his own Behalf, that when the Duke of *Cumberland* attacked and overturned that Standard, the above brave Prince never once appeared to ſupport it, but behaving like his genuine Anceſtors, and yielding to his and their great Complaiſance and Humanity, haſtened with Horror from the Uproar of Slaughter and a bloody Field. What though his Followers broke the Laws and defied their Sovereign and the Living God? It was all done in a Time of Confuſion, which they themſelves had raiſed: It is therefore reaſonably hoped, that theſe poor Rebels, the more to be pitied for being implacable, will be ſubjected to no *Proſecution* or *Rigour*.

THE King deſires you, *Monſieur*, to repreſent to the *Engliſh* Miniſtry the great Inconveniency it will be to the *French* King, if his Couſin be impriſoned and the Rebels hanged; as neither He nor They have done more than was for the Advantage and Glory of that King. If they have forfeited their Lives by the Laws of *England*, yet his Majeſty hopes to find nothing worſe than Pardon and Benignity towards them from the King of *Great Britain*, whom they ſtrove,

ſtrove, by the Aid of the *French* King, to ſacrifice to *France* and Popery. It will be highly generous in his *Britannic* Majeſty, to extend the utmoſt Lenity to ſuch who attempted to dethrone him, in Juſtice to a Family which does not exiſt in the *Engliſh* Annals, but a Family eſpouſed by the *French* and the *Highlanders*.

BUT if, contrary to the Expectation and Intereſt of *France*, the ſaid young Prince be laid in Durance, or his worthy Adherents be hanged, it is eaſy to apprehend that the *French* King will be angry; that he will do, what he has already done, and is doing daily, even all the Harm he can to the King of *England*; that if the King of *England* pretend to hinder him from doing more, and will not ſo much as pardon his implacable Enemies, the good Emiſſaries of *France*, ſtill zealouſly bent to ſet *France* againſt the King of *England*; then will the *French* Forces, during the War, certainly kill all the *Engliſh*, who will let them. It is too certain, *Monſieur*, that if the *Engliſh* King do not ſpare the *Engliſh* and *Scotch* Rebels, raiſed, animated, and fed by *France*, it will diſcourage all Rebels in every Country in *Europe*, either to ſerve or to truſt *France*, whenever ſhe has Occaſion to raiſe Rebellion; and will therefore be a bad Example ſet to all *Europe* againſt *France*. The King of *England* cannot but know, what a ſincere

cere Love the King of *France* has for the *Stuarts*; a Family who ſo long faithfully ſacrificed *England* to *France*.

NO Man, *Monſieur*, is fitter, no *Frenchman* is fitter, than yourſelf, to act this extraordinary Part, for the Honour of *France*. Your long Partiality to *France*; your known Zeal for any Peace which may be moſt for the Honour of *France*; and your wonderful Talents, ſo long the Admiration of all *Europe*, as well as of your own Country, will rouſe your *uncommon* Spirit and Eloquence upon this important *French* Project.

YOUR Excellency, *Monſieur*, muſt be quick in your Application, elſe Dungeons, Axes and Halters, will be the immediate Portion of the beſt Friends that *France* has in *England*. Pray let me have your Anſwer from the *Engliſh* Miniſtry, that when that awful and profound Genius, the Monarch my Maſter ſees it, he may ſet his ſublime Wit to work, how to wreak more Vengeance upon *England**.

IN the mean time, *Monſieur*, he graciouſly condeſcends to wiſh, that the King of *England*

* This bodes ſomething very terrible. I hope he will not ſend that lively and ingenious Youth, the *Dauphin*, to meet the Duke of *Cumberland* in the Field.

may

may humbly ſubmit to grant him whatever he deſires, and give him particularly this Mark of Submiſſion and Awe.

A Second Letter from that uncommon Genius, Monſieur D'Argenſon, *to that no leſs uncommon Miniſter, Monſieur* Van Hoey, *directing him how to inſtruct and terrify the* Engliſh *Miniſtry, upon another Affair of great Moment to* France.

YOU cannot but know, *Monſieur*, what great and daily Advantages accrue to *France* from the continual Importation of *Engliſh* Money for *French* Commodities, Wines, Brandies, Silks, Brocades, Laces, Cambricks, *&c.* and what eſſential Detriment the Exportation of *Engliſh* Coin muſt be to our Enemies the *Engliſh*. His Majeſty, who is ſenſible with what true Pleaſure your Excellency muſt have obſerved this, commands me to deſire you, to acquaint the *Engliſh* Miniſtry, how ſincerely his Majeſty intereſts himſelf in this Affair. Every body knows, that the Smugglers are his true Friends, and how much his Honour and Profit is concerned to protect their Perſons, and to ſtudy their Proſperity. Now, as there are certain hard and unreaſonable Laws ſub-

ſubſiſting in *England* againſt theſe his good Friends and Confederates, who only ſeek their own Advantages in a Trade which they bravely risk their Lives and Fortunes to carry on; and as they are, for ſuch their brave and deſperate Behaviour, intitled to the Favour of all brave Men, the King my Maſter reaſonably hopes, that all the ſaid hard Laws againſt them will be ſuſpended; that a Practice which is only pernicious to the Trade and Intereſt of *England*, may not be aboliſhed, or even rendered uſeleſs, nor the reſolute Followers of it be ſubjected to the Rigor of Proſecution.

THESE, Sir, are cogent Reaſons to aboliſh the Laws againſt Smugglers; to ſoften the King and Parliament of *England* in their Favour, and to procure them all Tenderneſs from the brave *Engliſh* Nation, which they have the Courage to defy and to rob. They do but follow the Impulſes of their Wants and Induſtry, and ſeek the Glory of being Rich at the Expence of their Country. Whilſt they are under ſuch potent Temptations to break the Laws and the Peace, and to terrify and command the Coaſts, they are ſurely intitled to the juſt Admiration of all *Frenchmen*, and to the Commiſeration and Generoſity of all *Engliſhmen*. It will be a particular Mark of Generoſity in his *Britannic* Majeſty, to ſhew Lenity to ſuch courageous Of-

fenders, who rob his Revenue, kill his Officers, and ſpurn his Authority under foot.

BUT if, contrary to all Expectation, Smugglers be puniſhed, and Smuggling ſuppreſſed, then will the King of *France* be angry and diſappointed, and frown, and threaten to hurt *England* more than he can: And it is a melancholy Truth, Sir, that if Severity be uſed againſt *Engliſh* Smugglers, it will diſcourage Smugglers all over *Europe* from aſſiſting and inriching *France*, by hurting and exhauſting their own Country.

THE King of *England* cannot but know the ſincere Friendſhip the *French* King bears to the Smugglers, and to all other *Engliſh* Criminals and Traitors, who have ſerved him ſo uſefully againſt their Native Country.

YOU are, Sir, the fitteſt Man, and the only likely Miniſter living to exert your *ſingular* Parts and Induſtry, and to diſplay your *matchleſs* Eloquence and Piety, upon this great Point, ſo intereſting to *France*. Your Excellence will pleaſe to be quick; elſe Smuggling may be checked, and Smugglers impriſoned. His Majeſty, ever fond of Glory and univerſal Submiſſion, pants to ſee your Anſwer from the *Engliſh* Miniſtry, that he may be prepared to ſupport his Power by protecting Smugglers and Outlaws, as well as in exciting and employing them for the Honour of his Court and Reign, all over the World.

Yet

Yet he truly wiſhes, that the Crown of *England* may be ſo courteous and wiſe, as, for the Honour of *France*, to ſpare Smugglers.

I HAVE the Honour to be, with profound Regard, *Monſieur*, *&c.*

N.B. IT is whiſpered at *Paris* pretty confidently, and univerſally believed there, that Monſieur *D'Argenſon*, thinking nothing too arduous for his Abilities, eſpecially when aſſiſted by thoſe of Mynheer *Van Hoey*, intends, when he has gained, or rather commanded, his Point for the Rebels and Smugglers, to require a Ceſſation of the Penal Laws in *England* againſt Papiſts, and then an inſtant Reſtoration of Popery.

The incomparable Letter of that inimitable Stateſman, Mynheer Van Hoey, *to his Grace the Duke of* Newcaſtle.

My LORD,

I HAVE the Honour to tranſmit to your Excellency, a Letter from Monſieur *D'Argenſon* to me; a Letter containing ſuch a Strain of Politics as none but a refined *French* Politician could have ſent to me; and I am fond of the Writer, and pleaſed with the Drift of it. It is to apply to the Proteſtant King of *Great Britain*, the

good Ally of the States General, my Maſters, in behalf of the Popiſh Pretender to his Throne, and of the Pretender's Adherents, the Rebels; ſince they have been defeated by the Duke of *Cumberland*, in their Attempts to dethrone the King his Father, to extinguiſh the Line of *Hanover*, and to inſlave the *Engliſh*, all by the deep Counſels and Succours of *France*.

THE *French* Miniſters, who have long known me to be their Friend, and treated me differently from all Foreign Miniſters whatſoever, as indeed they have found my Behaviour different from that of all other Miniſters; have done me the Credit to truſt me with what no other Miniſter would undertake, or be asked to undertake.

THEY know how long and zealouſly I have contended, that all Nations ſhould implicitly ſubmit to make Peace with *France*, becauſe otherwiſe *France* would never have done making arbitrary War upon all Nations. They therefore judge me fit to forward the Commands of *France* to the King of *England*, for ſhewing Favour to the young Pretender, becauſe he had the Courage, by the Perſuaſion and Aſſiſtance of *France*, to attempt to dethrone the King of *England*; the Courage to ſubmit to go upon that *French* Exploit, to venture his Perſon in *a ſingle* Ship, to ſeize the Royal Revenue, where-ever he found it unguarded; nay, the Courage to behold the utter

utter Defeat of his Forces, the brave *Highlanders*, without once heading or rallying them, and to ſcorn Danger ſo much as never to appear in it. For the ſame Reaſons, equal Favour is by *France* expected to the Rebels, who did nothing but by the Aſſiſtance and Dictates of *France*.

THESE, my Lord, are *ſtrong French* Arguments why the King of *England* ſhould favour brave Rebels, prompted by *France* to deſtroy him. I wiſh I had Eloquence to convince all Mankind, that the beſt Defence againſt all public Crimes, is to pardon all public Criminals; and that the ſureſt way to ſecure Princes againſt Rebellion, is to ſpare and encourage Rebels.

INDEED different Meaſures and Maxims prevail in *France*, where Gallies, Baniſhment, Dungeons, Racks and Wheels, ſupport the Throne, and awe the Seditious, and are duly exerciſed even againſt Opinions and Writings. But it is the Policy and Study of *France*, that the ſame Prerogative and Meaſures ſhould not prevail in *England*. Monſieur *D'Argenſon* well knows how much it imports the Intereſt and Safety of *France*, that your Court ſhould be kept in due Awe by his Court, and return upon it none of its own Meaſures.

IT is for this Reaſon, my Lord, that Monſieur *D'Argenſon* expects from your Excellency a placid Compliance with this his Demand, and with

with my Requeſt ſeconding the ſame. Here, my Lord, exert your Talents, and exhauſt your Perſuaſion; and then He and I will thank you. You will then be happy in having ſucceſsfully obliged the *French* Court; and it is what is expected from the *Engliſh* Miniſtry.

IT is wretched Policy to ſhed the Blood of thoſe who would ſhed ours. It will be to the Glory of the King of *England*'s Clemency, to wink at Treaſon, and to encourage Traitors, brave unhappy Men, ſuch as the *French* Council will unwillingly ſee executed, for their Attachment to *France*, and for their laudable Efforts to ſerve *France*. Conſider, my Lord, that Courage is called Virtue, and therefore they were virtuous in rebelling. Can the heroic King of *England*, can the brave *Engliſh* Nation, blame ſuch Virtue?

PRAY, my Lord, behold the young Pretender and his Adherents in this Light. The young Man would have conquered *England* for the Good of *England*, dethroned the King out of Humanity, and inſlaved the *Engliſh* for their Glory. Such was his harmleſs Heroiſm, ſuch his Clemency; if the King of *England* will duly return his Clemency, it will be acceptable to *France*.

I OWN I am raſh in thus acquainting your Excellency with what your Excellency knew be-

before. But I am performing a Task very intereſting to *me*, conſidering from whence it comes. Let theſe two Kings contend *equally* together, the King of *France* in puſhing with all his Might to give *England* another King; and the King of *England* in ſubmitting to *France*. May the Former carry all his Views, ſo ſalutary to all *Europe!* And may the Latter be ſenſible of this, and acquieſce in it! May they both thus earn everlaſting Praiſe, the one in awing all Chriſtendom, and the other for permitting and encouraging him!

I have the Honour to be, &c.

THE ſurpriſing late Correſpondence between the *French* Miniſtry and the *Dutch* Miniſter *Van Hoey*, is nothing wonderful. They know Him, though he does not ſeem to know Them; and his boaſted Credit with Them, is, I dare ſay, intirely conformable to their Opinion of *Him*: Nor has any Miniſtry in *Europe* a different Opinion of him. Sure I am, that the *Engliſh* Miniſtry have not.

AS to Monſieur *D'Argenſon*, he has made himſelf the juſt Wonder of all *Europe*, as he has wiſely inſinuated to every State in it, that there is but *one* Sovereign in it; that it depends upon the Pleaſure of that *one*, how far they ſhall exert their Sovereign Power; and upon *his* Condeſcenſion, whether they ſhall exert *any*. Methinks I rejoice to find ſuch a ſingular Miniſter at the Head

Head of the *French* Councils; as I did, a few Years ago, to find that profound Stateſman, *Broglio*, at the Head of the *French* Armies in *Germany*; a Stateſman ſo long the *diverting* Admiration of the *Engliſh*, whilſt he had the Honour of repreſenting the *French Politicians* here, and *entertaining* the *Engliſh* Court; a Function in which he was not *unequally* aſſiſted by his Lady, *Madame L' Ambaſſadrice.*

THE Talents of Monſieur *D'Argenſon* ſeem to be exactly of a Piece with thoſe of the *Biſhop of Beauvais*, in the Regency of *Anne* of *Auſtria*, the Queen-Mother of *France*. He was her Almoner, and ſo much in her good Graces, that at firſt he was conſidered as prime Miniſter, and even gave Audience as ſuch: A Station in which he ſoon ſhewed his amazing Qualifications, eſpecially to the *Dutch* Ambaſſador, who, upon ſome particular Application or Memorial from the States-General to the ſaid Biſhop, was ſmartly anſwered by that deep *French* Politician, that if the *Dutch* Nation expected any Aſſiſtance or Countenance from *France*, they muſt forthwith, and, *de bon Cœur*, all turn *Roman Catholics.*

I THINK the profound Biſhop has left at leaſt one genuine Succeſſor in *Monſieur D'Argenſon*, who has lately given an equal Specimen of his equally ſignal Abilities.

FINIS.